

THE
BAPTIST MAGAZINE.

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MEMOIR OF THE REV. WILLIAM HOPKINS PEARCE.

MR. PEARCE was the eldest son of the Rev. Samuel Pearce of Birmingham, whose praise is in all the churches. No one can read the life of the father without being struck with his eminent piety and ardent desire to do something for the welfare of India; and no one can review the life of the son without perceiving how completely he was animated by his father's spirit, and how steadily he pursued the great object on which his heart was fixed. It is almost impossible to reflect on what the father devised, and what the son executed, without being reminded of the case of David and Solomon: David said, "I had it in my heart to build a house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building; but God said unto me, Thou shalt not build a house for my name; Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his Father."

Mr. Pearce was born at Birmingham on the 14th of January, 1794, and before he was six years of age was deprived of his father, the guide of his youth. By this event, he, with his mother, brother, and two sisters, was thrown upon the care of the church of God. The sympathies of the religious public were greatly excited on the occasion, and plans were soon devised by which the widow's and the orphans' wants were all supplied. After the death of his father he was placed under the care of Mr. Nichols, a kind and benevolent gentleman, whose heart was touched with sympathy for the bereaved family, and who came for-

ward and offered to adopt the eldest son of his deceased friend as his own child. Great was the attention which he paid to the formation of his character; in his education he acted upon the principle laid down by the wise man, "Train up a child in the way he should go, and when he is old he will not depart from it." Through the whole of his life he carried with him the savour of those truths which were here first instilled into his mind, and to the day of his death exhibited the lively virtues of the man who took the charge of him in his early youth. Mr. Nichols died only a few years before our friend, so that he was amply rewarded for all his care over him in his youthful days, by living to see in him a moral likeness of himself, a worthy son devoted to objects of benevolence, and willing to make any personal sacrifice for their accomplishment.

When he was ten years of age, an event took place which produced a very powerful effect on his mind, and that was the death of his beloved mother. His feelings were naturally tender, and had become more deeply interested in his mother as his only surviving parent, and hence the shock which they sustained was the more severe. He now felt that father and mother had left him, and that he was thrown entirely on the care of the Lord; to the Lord therefore he directed his thoughts and his prayers. He said to God, "Thou art my father, and thou shalt be the guide of my youth." The offering was graciously accepted, and from this time the Spirit of God began to work in him to will and to do of his good pleasure.

While residing at Nottingham, he used to accompany Mr. Nichols on the Lord's day to Arnold, a village at a short distance, and to listen to the gospel as preached by him to an attentive congregation; he was encouraged also to take a part in conducting the Sunday-school, and to assist Mr. Nichols by giving out the hymns. There seems reason to believe that the indications of piety now manifested, added to an acute understanding, and uncommon quickness of perception and comprehension, led Mr. Nichols and others of his friends to entertain the idea that he might one day be engaged in the work of the ministry. It was, therefore, thought right, in addition to a good common education, that he should receive such a one as is usually given to candidates for the sacred office. For this purpose he was placed under the care of the Rev. Dr. Ryland of Bristol, and, with the exception of sermonizing, went through the regular course of four years' studies required at the Bristol College. By this means he became well versed in the classics and sacred literature, and also had an opportunity of forming an acquaintance with many who afterwards occupied important stations in the churches.

After passing through his college studies he appears to have come to the conclusion that he was not possessed of the qualifications, either natural or moral, that were essential to fit him for the work of an English preacher. His voice was rather weak, and his utterance rapid, and these natural defects seemed insuperable. It is worthy of notice however, that, afterwards, in the Bengali language, in which every vowel is pronounced, and which consequently compels a slower enunciation, he overcame these defects, and was able to preach with the greatest clearness and acceptability. It was the defect which he at this time felt in the spirituality of his mind, that principally induced him to decline the arduous work of the ministry. Our friend felt he was now come to a turning point in life, and his guardians felt so too, and were very anxious to ascertain what course to recommend to him as an honourable means of gaining a livelihood. Just at this time an apparently trifling incident occurred, which determined his future steps through life. While at Dr. Ryland's, Mr. Collingwood, the printer to the University of Oxford, paid the family a visit, and

while sitting in the study, a youth came singing into the room with a book in his hand, and having placed it on the shelf and taken another, went out blithe and gay as he entered. Mr. Collingwood was struck with the appearance of the youth, and with his good temper and cheerfulness, and was led to make inquiries respecting him. The precise circumstances in which he was placed were related to him, and they induced him, although he had before made up his mind not to take another apprenticeship, to signify to the guardians, if they thought it right for him to enter on the business of a printer, that he would gladly take him under his own care and instruction. They all agreed in thinking this an opening made by divine providence, though they were perfectly ignorant of the way in which it was to be overruled to the increase of religion. If they could have guided events, this is not the way they would have chosen; they submitted to it because it appeared to be of divine appointment; but we now see it was one of those links in the chain of providence which, by connecting the past with the future, secured our friend's future happiness and usefulness.

When removed from Bristol to Oxford, placed in the family of Mr. Collingwood, and engaged in the active duties of life, Mr. Pearce seems to have been quite sensible of his privileges, and anxious to improve them. It would be difficult even to fancy a situation in which he could have been more advantageously located. His master was all that could be desired as a scholar, a gentleman, and a Christian; and the Clarendon Press afforded him every advantage calculated to fit him for that extensive sphere of usefulness which he was destined to fill in India.

It was at Oxford that Mr. Pearce became decided in his religious views and character. In the account given by himself of his admission into the church under the pastoral care of Mr. Hinton, he says: "After several interesting and animated conversations with Mr. Hinton and Mr. Steane, I determined to join the number of candidates for baptism, being three in town and three from the country. On Wednesday evening, October 20th, 1813, we all enjoyed a delightful service with Mr. Hinton, who spoke to us upon the nature, obligation, &c., &c., of the solemn ordinance, and particularly remarked that the baptism of

Christ, however despised it may be by the world, was the season when the Trinity was manifested in a more solemn and public manner than at any other period, the Son submitting to the ordinance, the Spirit descending as a dove, and the Father proclaiming in an audible voice, 'This is my well-beloved Son, in whom I am well-pleased.' On Friday evening, October the 22nd, the experiences of the different candidates were read to the church. After the church had received us, we were called in, and Mr. Hinton delivered a most affecting charge to us in the presence of the church. He particularly charged me, as descended from an honoured servant of Christ, who scarcely preached a sermon without converting a soul, to keep close to my Redeemer, and to adorn his doctrine in all things. Unworthy as I, the chief of sinners am, the Saviour thus admitted me into his church on earth as a pledge, I humbly hope, of an admission, through his merits, to the church triumphant above. The following account of the Lord's gracious dealings with my soul was read, together with my fellow-communicants', before our admission.

"To the Church of Christ at Oxford under the pastoral care of the Rev. Mr. Hinton.

"I can never recollect the period, my beloved friends, when the concern of my soul did not in some measure occupy my attention; nor do I think that the good instruction I received when young ever totally lost its effect upon my mind. It pleased him who 'ordereth all things after the counsel of his own will,' to remove my beloved father in the midst of his usefulness, when I was at the age of six; but the same gracious God in some measure made up the irreparable loss I had sustained, by putting it into the heart of Mr. Nichols, a Christian friend then occasionally engaged in the service of the sanctuary, and now a stated pastor, without solicitation, to adopt me as his son, and with his esteemed partner to show me that extreme kindness and affection upon which I had no claim, and for which, while recollection remains, I hope never to cease to be grateful.

"While under this excellent man's roof (at the age of ten), I was bereaved of my pious mother likewise, so that I was left without an earthly parent; but I, too, can join the numberless throng of

witnesses to the faithfulness of God to his promises, while I record that when father and mother forsook me, then the Lord took me up. 'Trust in the Lord, ye his saints; there is no want to them that fear him.' I appear to have felt something more than mere natural sorrow at the death of my mother, and to have derived my consolation under my heavy loss from the word of God. The death of my sister, too, in the year 1809, I well recollect, led me to the Bible as my only refuge, and its promises induced me with confidence to commit myself into the hands of him who, I was well persuaded, had 'done all things well.' The thoughtfulness which the death of my sister produced on my mind, and some pleasure in religious services, which the warmth of my natural feelings excited, appear to have led my friends about that time to consider me as a pious character. Alas! I have reason to conclude that I was then a stranger to the regenerating influence of the Holy Spirit, that the pleasure which religious exercises sometimes afforded me was not the effect of his influence, but of my own natural feelings, that I was yet 'an enemy to God by wicked works;' having the form of godliness, I was yet without the power. Religion obtained my partial regard, as I believed it would make me *happy*, but I do not appear to have considered *holiness* as an object worthy my supreme pursuit.

"In this state of mind I passed three or four years, with no regular concern about my salvation, until I began rapidly to decline in my attention to religious duties. Private prayer was always forgotten, or remembered only as a task with which, but from habit or the observation of my companions, I should willingly have dispensed. I rolled sin as a sweet morsel under my tongue, and privately indulged myself in the commission of it. How justly might the righteous God have left me in this miserable state of enmity with him, and in anger said of me, 'He is joined to idols, let him alone.' Unite with me, my dear Christian friends, in celebrating the praises of that God who is long-suffering and gracious, not willing that any should perish, but that all should come to repentance; who, when we were enemies, reconciled us to himself by the death of his Son! 'Bless the Lord, O my soul, and all that is within me, bless his holy name.'

"While thus living without God in

the world, it pleased him in his gracious providence to remove my habitation to this city, and thus to place within my reach those religious advantages which I trust his grace has sanctified to my salvation. And yet I cannot distinctly state to you, my beloved friends, any particular sermon or circumstances from which I can immediately trace the commencement of serious reflection, nor clearly point out to you the opening of that divine light with which it has pleased God, I humbly hope, to illuminate my understanding. The influence of his grace on my heart, producing serious meditation and earnest prayer; the divine blessing upon the reading of Doddridge's *Rise and Progress*, given me in the autumn of last year; the excellent discourses of your beloved pastor and his assistant, particularly one of Mr. Hinton's from Rom. v. 10, 'For if when we were enemies we were reconciled unto God by the death of his Son, much more, being reconciled, we shall be saved by his life;' and some very interesting conversation which I enjoyed with Mr. Price, all appear to have been employed as instruments in the hand of the all-wise God for my conversion. About this period I think I can trace a gradual change in my feelings and desires, and can, with humble confidence, refer this change to the Spirit of all truth alone."

It was, we believe, on Lord's day, October 24th, 1813, that he, with six others, upon a profession of faith in Christ, was publicly baptized at Oxford.

It was during the latter part of his time at Oxford that Mr. Pearce first began to direct his thoughts to the East, and to make inquiries whether there was any way in which he could subserve the interests of the mission. He now entered into all his father's views and feelings, and like him panted for the opportunity of declaring to the heathen the unsearchable riches of Christ. But the time appointed for his remaining at Oxford having expired, and no definite news having been received from India as to the way in which he could serve the mission, he removed to Birmingham, and there commenced business for himself. Here he had the fairest prospects of establishing himself, and of being useful in the church over which his father had presided; but when intelligence was received from Mr. Ward of Serampore, signifying how happy he should be to receive the son of his beloved friend,

Samuel Pearce, and to have him as his companion and assistant in printing the scriptures, tracts, &c., he renounced all other prospects for the purpose of devoting his life to these important objects; and, it is believed, would have done so even had those prospects been a thousand times more flattering.

At Birmingham, Mr. Pearce allied himself by marriage with a respectable and pious family. On the 3rd of April, 1817, he married Martha, second daughter of Mr. Blakemore, merchant: and among all the temporal blessings bestowed upon him by a gracious providence, he ever acknowledged that of a kind and devoted wife as the chief. His going to India was one of the points fully understood in his anticipated marriage, and when some objections were started on the ground of his very delicate health, he was quite resolute, and determined at all adventures to pursue his course.

Arrangements having been thus made by the Baptist Missionary Society for Mr. Pearce's proceeding to Serampore, he left England on the 7th of May, 1817. Immediately on his arrival Mr. Pearce proceeded to Serampore, and laboured in connexion with Mr. Ward in the printing office. His progress in the study of the Bengali language was rapid, and his talents and exertions highly valued, and there was every prospect of his being long useful and happy at Serampore. In this situation the eyes of his friends in England were directed to him, under the conviction that he would one day become a character not less honourable than his predecessor, and to this end the example of his father was constantly presented to his view.

About the close of the first year of his residence in India, his prospects at Serampore were beclouded. A little before this time a difference of opinion had arisen between the senior missionaries and the Society as to the relations existing between them, and the engagements by which they were bound to each other. On this occasion Mr. Pearce took part with the Society, and in acting up to what he believed to be right, had great sacrifices to make: he had to give up the brightest prospects of usefulness; to risk the good opinion of those whom he highly esteemed and loved; and to commence operations in Calcutta under every disadvantage, dependent entirely upon his own energies and the divine blessing.

On his removal to Calcutta he united himself with the junior missionaries of the society, and took a most active part in all the measures they adopted for the establishment and extension of the mission. In the printing department he commenced operations on a very limited scale, with only one press, in a contemptible mat hut adjoining the house where he lived. This establishment he continued to enlarge as providence enlarged his means, and raised it from the most insignificant to one of the most efficient in the city. To the honour of Mr. Pearce it must be said, that belonging as it does entirely to the society in England, it never cost them one farthing from its commencement to the death of its founder. On the contrary, it every year contributed to the objects they were engaged to support. Our friend consented to carry on the arduous duties of the printing office precisely upon the same principle as the apostle Paul consented to labour in making tents, that he might have the satisfaction of being able to say, "Ye yourselves know that these hands have ministered to my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

What the printing office became subsequently by the ability and diligence of its founder, may be learned from the description which he gave of it about twenty years afterwards, and which we here insert:—

"It was in the year 1818, that the baptist brethren in Calcutta first commenced a press. It was designed to extend the usefulness of the mission, by furnishing facilities for the printing and publication of the scriptures, religious books, school books and tracts; and by raising funds for its benevolent operations through the execution of general business.

"Its commencement was very humble: one wooden press alone, with two founts of types, being first purchased. It has gradually acquired extent and importance, and at the end of last year possessed sixty-two founts of types, in eleven different languages, and had seven iron presses constantly engaged.

"Soon after its establishment, a type-foundry was found necessary to its usefulness; and it being deemed important

to bind the works which were printed on the premises, a number of workmen in this department also were engaged. In December last, the establishment consisted of four European or Indo-British assistants, and upwards of one hundred compositors, pressmen, binders, or other servants. Besides the New Testament and other parts of the sacred scriptures, in several languages, the Mission Press has executed many thousands of religious tracts, school-books, and larger works in English, Sanscrit, Bengali, Hindi, Uriya, Arabic, Persian, Hindustani, Siamese, &c. Indeed, during the last year only, not less than two hundred and fifty thousand copies of various religious publications in the native dialects were issued, independent of numerous works in English, executed for government, societies, and individuals.

"In all the languages above enumerated, except the English, founts of types of various sizes have been cut at the mission foundry for its own use. It has also supplied founts of types in these languages, as well as in Mahrathi, Guzerathi, Burman, Bughese, Malay, and other characters, to missionary brethren of other denominations at Calcutta, Bombay, Surat, Moulmein, Penang, Singapore, and elsewhere.

"In thus aiding the operations of our own and other brethren, by affording them important facilities for labour among the heathen, and in increasing the funds available for the benevolent operations of our own mission, the Baptist Mission Press, under the divine blessing, has been of great use. It has also exerted a beneficial influence in other respects, which should not be overlooked. By giving employment to new converts, who were deprived of friends and home, it has afforded an opportunity, without expense to the mission, of ascertaining their sincerity and capabilities of mental improvement. By declining to print any work, unless permission was granted by the author to omit all oaths, and other objectionable expressions, it has been the means of raising the moral tone of the press in India; it has also, doubtless, improved its typography.

"The office is situated close to the mission house, all the lower apartments of which are entirely occupied with paper, printed sheets and books, and other things connected with the business. Mr. Penney's house is to the west, Mr. Yates's to the north-west, and the

English chapel to the north. The office has been erected about ten years. It originally consisted of but one story, the lower one, containing four rooms in a long range, with three smaller ones at the south end; but in consequence of the increase of business, about eight years ago, an upper story, consisting of three rooms, was added. The whole is now appropriated as follows:—The room below to the left of the entrance is the English composing-room; and the one on the left of it a warehouse, containing printed sheets and an hydraulic press for pressing them. The two rooms to the right of the entrance contain nine presses in use (two of them for proofs), and generally some on hand for sale. Of the upper rooms, which are entered by a staircase, the one to the right hand is appropriated chiefly to the Armenian, Sanscrit, Hindui, Bengáli, and Oriya characters; and the two rooms on the left to the Arabic, Persian, and Hindustání. The type-foundry is also on the premises: it is a separate building.”

While conducting the yearly increasing business of the office, he was not unmindful of the state of the heathen, but was continually planning something for their temporal good, or writing something for their spiritual instruction, or persuading others to exert themselves on their behalf. In the early part of his course he often addressed the Bengalis in the different native chapels in the city; though his chief exertions were directed to teaching, preaching, and doing good, in a more private manner.

In the beginning of 1819 he began to take decided measures in the cause of female education in India. A short time before this, the young ladies in a boarding school under the care of Miss Bryant had been induced by the missionaries to give their assistance in the undertaking. Mr. Pearce afterwards drew up a paper, and exerted his influence in the formation of a society among the young ladies under the care of Mrs. Lawson and Mrs. Pearce. In April, 1819, the address was read, and in the following month the Calcutta Juvenile Society for the establishment and support of Bengáli Female Schools was formed.

In the autumn of 1824 he took leave of his office for a fortnight, to share in a missionary excursion with his friend Yates and a native preacher. It was during this excursion, in the heat of the

day when it was not possible to bear exposure to the sun, that he arranged the papers for a new edition of his father's life, and wrote the preface to the work. His mind, ever active, would allow him to enjoy little relaxation; and hence, in journeys of this description, he always contrived to have some object to which he could devote his leisure moments, or the time not engaged in preaching to the natives. He had a wonderful tact in filling up the intervals of time, and by this means was enabled to attend to a variety of objects, and to accomplish an amount of labour which seemed almost incredible. On this journey he and his companion had to acknowledge the goodness of the Lord in their preservation; for one night they discovered that their boat was in a sinking condition, and had so far filled with water, that had not the discovery been made, in less than an hour it must have sunk while they were asleep.

At the beginning of 1827, Mr. Yates being necessitated to take a voyage for the benefit of his health, and two years' absence being allowed him to visit his native land, *viâ* America, Mr. Pearce engaged, in his absence, to become his substitute as secretary to the School-Book Society, and to give what assistance he could to the native church in connexion with Mr. Carapeit Aratoon. These duties very much increased his labour and anxiety for two years, but he sustained them with cheerfulness, and performed them with delight, as if thankful for an opportunity of obliging a friend whom he sincerely loved.

In the year 1829, upon Mr. Yates's return from England, and being called to take the pastoral charge of the English church in Circular Road, Mr. Pearce was requested by the native brethren to supply Mr. Yates's place as pastor of the native church. His mind had for several years previously been engaged in reflecting whether he could not do something more for their spiritual welfare; yet so fearful was he of thrusting himself into the sacred office of pastor without suitable qualifications, that after receiving a pressing invitation to accept the charge, he first required a year's trial to be given him; and after that, when at the expiration of the year the call was repeated, he required the sanction of all his missionary brethren, and of the English church to which he belonged, before he would accept it. When all had testified they

were perfectly satisfied that he possessed those gifts which eminently fitted him for the office, he consented to undertake it, and was set apart for it by prayer and the laying on of hands.

In connexion with the personal charge of the church in Colinga, on him devolved the chief care of the villages to the south of Calcutta. These he endeavoured to visit as frequently as he could, and was always most active and happy among the people, as his journals abundantly manifest.

In addition to what he did for the natives, he acted for several years as one of the editors of an English periodical, *The Calcutta Christian Observer*; and many valuable pieces under the name of *Beta*, are to be found in that work, of his composition.

It is surprising, that in the midst of all the labours we have enumerated, in the printing office, the Colinga church and the villages, and on behalf of the Native Female Institution, the Christian Observer and the School Book Society, he still found time to assist in the translation of the scriptures, and to compose and edit some useful books and tracts. His assistance in the work of translating the New Testament in Bengálí was very valuable, as he had a very accurate acquaintance with that language, and also with the original from which the translation was to be made.

He never undertook to translate any part himself, but his assistance was peculiarly valuable in the final correction of the proofs. He had the eye of a Christian, a critic, and a printer. He could see at once, if passages contained any thing contrary to the analogy of faith; he could perceive if justice had been done to disputed texts; and no eye was ever quicker than his in discovering a typographical error. These qualifications rendered his aid in the Bengálí version of the scriptures invaluable, and those deprived of it feel themselves called to double diligence and care to supply his lack of service.

His geography in Bengálí and Hindí has been extensively used in the native schools, and contains a vast quantity of useful information, communicated in a manner best suited to impress it on the native mind. His *Satya A'shray*, or *True Refuge*, a tract printed in Bengálí, Oriyá, and Hindí, has been circulated and read more extensively than almost any other. It has also been the means

of leading several to abandon idolatry and embrace the gospel, and by it, though now dead, he yet continues to speak to the thousands and millions of Bengal, Hindustán, and Orissa.

In 1836, after a residence in India of nineteen years, it was judged desirable by himself, as well as his friends and medical attendant, that he should be released for a season from his laborious duties, to enjoy the benefit of a colder climate. Had it been possible for him to relax his efforts without removing from the climate, it was thought by many that his health would have been improved; but there seemed no possibility of his desisting from strenuous exertion, except by going away altogether from the scene of labour. Mr. Pearce left Calcutta on the 1st of January, 1837, and arrived in England on the 4th of May.

When Mr. Pearce had been in England a short time, he found amidst its active scenes of benevolence, that it was as impossible to be quiet there as in India. And it is indeed questionable whether, with an ardent mind like his, he did not suffer more from excitement in the west than he would have done from climate in the east. Though he had not strength to stand forth and address large congregations, he soon made himself heard through the medium of the press to a much greater extent. His heart was first set on the words of the Saviour, "The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest to send forth labourers into his harvest." This was his prayer, and his actions corresponded with his prayer. He sat down and composed a powerful appeal to the religious public for ten fresh labourers to be sent forth into the harvest. The appeal was not in vain; the sum required for the purpose was subscribed, and the greater part of the agents speedily engaged.

It was his intention also to have made an appeal to the British and Foreign Bible Society, on behalf of the millions of India who are perishing for lack of knowledge; but he found from what had transpired that his labour would be in vain; and therefore desisted from the attempt. He learned that the committee had come to the resolution not to encourage any version of the scriptures in India in which the word baptism was rendered by a term signifying only immersion. This he deeply regretted for

two reasons. 1st. Because it was contrary to their past liberal practice in regard to eastern versions, and to their present practice in regard to some of the western ones. 2ndly, Because he thought it was contrary to the principles of religious liberty and the rights of conscience—a contracted principle, upon which they would not be able uniformly to act for the future. It appeared to him that as a great body embracing all parties, the Bible Society ought to leave all minor points to those engaged in translation, and to be satisfied if the versions claiming support were considered by competent judges to be correctly executed as to style, and to be faithful and true in all the grand essentials of Christianity. He firmly believed that if, quitting this broad basis, they took upon themselves to decide those points which they confess to be non-essential, they would lay the foundation for endless dispute and dissension respecting all the terms affecting church government, such as bishop, presbyter, church, congregation, &c.

In the midst of the mental excitement occasioned by an intense desire to do good in every possible way, he found the climate of England, particularly the winters, very trying. At the end of the second and commencement of the last year of his stay in England, as alluded to in the preceding letter, he was very ill indeed, so much so as, once at least, seriously to think that life was drawing towards a close. After being brought thus low, he was mercifully restored, and permitted again, for a short season, to enter on the duties and trials of life.

On the 20th of June, 1839, he went on board the *Plantagenet* at Portsmouth, accompanied by four new missionaries (three of whom had wives), and a number of religious friends. Little can be said respecting his voyage; it was monotonous as almost all voyages to India are. His health during the passage was somewhat improved, though he never appears to have felt perfectly well. His time was wholly occupied in teaching Bengálí, of which he was a perfect master, and in learning Hindustání or Urdu, to which he had not paid particular attention before. By thus getting and imparting what was to fit for usefulness in future, the tedium of the voyage was greatly relieved.

Being welcomed back with joy by all his brethren to the scene of his former

labours, Mr. Pearce quickly commenced his operations. For him to remain inactive was impossible whilst he had any physical strength to move. Being sensible however that his strength was not equal to what it had been, he wisely determined to circumscribe his labours, and to confine his attention almost entirely to his office and the native church. On the first Lord's day in October he resumed his duties in the native church by preaching in Bengálí and administering the Lord's Supper, though at the church-meeting held on the Wednesday of the same week, he informed the members, when they invited him to resume the pastoral care over them, that he could not do so fully till the beginning of the year. In about one month Mr. Thomas resigned to him the management of the printing-office, and from that time to the end of the year he was engaged in freeing himself from other responsibilities to which he had formerly been liable, that he might give all his energies to the printing of the scriptures and to preaching in Bengálí.

The two last works on which his heart was set, and which he hoped to see completed, were the Bengálí Bible with headings to the chapters, and references and literal renderings at the foot of the page; and a reprint of Martyn's version of the New Testament in Persian: but, instead of living to see them finished, he did not live to see the first form of either of them through the press. The Bengálí had been kept waiting for him three years, while he was seeking in his native isle renovated health to engage in it: and when he had returned with health in some degree restored and fitted for the work, he was removed before the first sheet had been struck off. Truly may we say in reference to this event of divine providence, "How unsearchable are his judgments, and his ways past finding out!"

Monday, March the 16th, the day before his death, was spent just in the manner his friends could have wished, had they known it to be the last. It was spent in writing to the Society in England, drawing up an appeal to the American and Foreign Bible Society, and conversing with the members of his church. After conversing with some of his native members till about 9 o'clock on Monday evening, at 10 o'clock he retired to rest, and in the night was seized with the cholera. Being ac-

quainted with the nature of the disease, he applied the usual remedies, but without effect. Early in the morning the physician was called, and other means tried, but all in vain. At 10 o'clock, when the writer was sent for to see him, his case seemed exceedingly critical, and soon became hopeless. The account of the last hours of our friend's life is necessarily short, and cannot be better expressed than in the words used at the close of the funeral sermon which was preached on the mournful occasion.

"In the forenoon, conscious that his end was approaching, he said to his beloved partner and another dear friend who were giving him some assistance: 'Love one another; live near to God; win souls to Christ.' A Christian friend observing to him that he had been commended to God and that his will would be done, he replied, 'Serve God in your day and generation.' His beloved partner then asked for a parting word, he said, 'Stay in the mission, and do what good you can, and the peace of our Lord Jesus Christ be with thy spirit for ever.' Amen. As his strength proceeded very rapidly to diminish, his most intimate Christian brother asked him if he thought the disorder would terminate his earthly career. He said, there could be no doubt of it. He then asked him, if he felt peaceful in the prospect. He replied, 'Peaceful, but not joyful—peaceful, but not joyful.' His friend asked him, why he was not joyful in the prospect of entering into glory? He said, 'Why I thought there was something more for me to do for the good of India before departing.' His friend rejoined, 'God has work for his people in another world besides this.' He replied by nodding, and seeming to whisper 'Very true.' At this point the doctor came in, and looking at him said, 'I hope, Mr. Pearce, you feel happy.' He replied, holding him by the hand, 'Doctor, I have a good hope through grace.' A little after another friend came in, and

after quoting some consolatory passages of scripture, to which he responded by occasionally raising his hand, asked him how he felt. He replied, 'I hope in Christ—I hope in Christ.' His friend quoted, 'Unto you that believe He is precious.' He answered, 'I know him to be so—infinately.' Perceiving that all would soon be over, his friend said, 'You are going to your Lord and Master.' He instantly replied, 'A most unworthy servant.' These were nearly the last words he spoke audibly. The powerful medicines he had taken seemed to confuse his mind and impair his utterance. There was one incident, however, which occurred soon afterwards, which some who were present will not soon forget. Being raised suddenly in bed to relieve the oppression on his chest, his eye fell on one who stood at the foot of the bed, who had been born and reared in all the delusions of Muhammadanism, but who had for many years proved, through the grace of God, a very consistent and devoted Christian. A heavenly smile instantly broke over the wan face of the sufferer, which was instantly responded to by the converted Musalmán in the true spirit of our text, '*Bhay kario ná, bhay kario ná; Prabhu nikate dáráitechhen.*' *Fear not, fear not; the Lord is standing by thee.*' The dying saint nodded his assent; and deeply were all around affected with the spectacle of one in the garb and mien of an oriental, and in a strange tongue, helping to soothe the death-bed of a British Christian with the sublime consolations of the word of God. After this, Mr. Pearce seemed gradually to sink into insensibility, and about 9 o'clock the scene was closed."

The preceding account is derived from a volume written by Mr. Pearce's intimate friend and coadjutor, Dr. Yates, and published in Calcutta, of which a very few copies have reached this country.

THE LAST WILL AND TESTAMENT OF THE REV. W. H. PEARCE.

The following document is an interesting illustration of Mr. Pearce's character, being in entire accordance with the benevolent spirit by which he was actuated throughout his life. It was drawn up during his last visit to England, and bears date, January 7, 1839.

"I, William Hopkins Pearce, late of Calcutta in Bengal, but now residing for my health at Denmark Hill, in the county of Surrey in England, being of sound mind, memory, and understanding, do make and declare this my last will and testament.

"*First.* As an accountable and immortal being, conscious of innumerable offences against the blessed God, I do most heartily thank him for the revelation of his character and will in the gospel, and most thankfully accept the offer which it contains of pardon, acceptance, and eternal life, through the righteousness, death, resurrection, and ascension of his beloved Son. Into the hands of this Almighty Saviour I commit my body, that it may be raised incorruptible at the great day of judgment, and my soul, that having been admitted to be with Christ in the separate state of spirits till the resurrection day, it may then be re-united with my glorified body, and be for ever engaged, with redeemed spirits and happy angels, in the service and praise of my God and Redemer.

"*Secondly.* For the disposal of my worldly property, I do hereby appoint the Rev. William Yates, the Rev. James Thomas, and the Rev. John D. Ellis, all residing in or near Calcutta, with my beloved wife Martha Hodson Pearce, and William Brodie Gurney, Esq., of Denmark Hill, Surrey, or such of them as may be living at the time of my decease, my executrix and executors.

"*Thirdly.* I direct that on my death all my little property* be invested in government paper in Bengal, or in the government funds in England, at the direction of my executrix and executors, and that the entire interest be paid to

my dearly beloved wife during her lifetime.

"*Fourthly.* I direct that on the decease of my dear wife, three-fourths of the amount thus funded be paid over to my esteemed friend the Rev. John Dyer, the Rev. Edward Steane of Camberwell, the Rev. Eustace Carey near Boxmoor, William Lepard Smith, Esq., of Denmark Hill, and Joseph Gurney, Esq. of Denmark Hill, or as many of them as may be living and may be willing to act as trustees: on their executing a trust deed, by which the amount shall be vested in the public funds, and the interest for ever applied to the religious education of the natives of India, especially of pious young men for the ministry in Bengal, under the direction of the committee for the time being of the Baptist Missionary Society.

"*Fifthly.* I direct that the remaining one-fourth of the sum of which I may die possessed, be left at the disposal of my beloved wife, to give it by will on her death to whomsoever she shall please; but if not so disposed of by her, that it be added to the amount devised for the education of natives of India, as above specified.

"*Sixthly.* A residuary legacy* of one thousand pounds having been left me by my excellent benefactor and foster-father, the Rev. William Nichols of Collingham, payable on the decease of his widow, I direct, if this amount should ever become payable to me, that, in common with my other property, it be funded, either in Calcutta or London, and the interest paid to my dear wife during her life time, but that after her decease the whole amount be divided into four equal parts of two hundred and fifty pounds each, and that the same be paid to the treasurer for the time being of the Bristol Education Society, for the use of the Baptist College, Stokes Croft, Bristol; of the Baptist Academy Society, for the benefit of the College at Stepney; of the Northern Education Society, for the benefit of the Baptist College at Horton; and of the Baptist Society for the propagation of the gospel in Ireland;

* The property here alluded to was that which he possessed before coming to India. He acquired none for himself in India, but gave up all to the Society, receiving only what was necessary to meet his household expenses. Of these he kept regular accounts, and submitted them once a year to the examination of all his brethren, and finally to the society at home. The interest of the little money he had he devoted to charitable purposes.

and I hereby declare that the receipt of each such treasurer for the time being shall be a sufficient discharge to my executors for the same.

"*Seventhly.* I direct that on my decease the books now left in my dear wife's book-case in Calcutta, with two hundred and fifty such other volumes as she may select, be retained by my wife, that such of my executors as may act

select each for himself any set of books which they may prefer, and present one volume, as a token of remembrance, to each missionary of all denominations in the Bengal presidency; and that the remainder be not sold, but retained as the foundation of a translation library in connexion with the baptist mission in Bengal.

"(Signed) W. H. PEARCE."

THE UNCONGENIAL CLIME.

BY THE REV. W. H. PEARCE.

Dost thou inquire why earth is left of bliss?
 Why dark and dreary, as we find it is?
 Why all around breathes not of life and joy?
 Why care and grief the peace of man destroy?
 Go look around: Will tropic fruits and flowers
 E'er thrive in arctic regions? Will the bowers
 Of graceful palms, which ornament a plain
 Of India, warm with sunshine, e'er retain
 Their leafy pride, if where chill icebergs lie
 'Neath the cold glitter of the polar sky,
 You should transplant them? No, oh no, they need
 A genial heat, that living juice to feed,
 Which every pore imbibes; without the ray
 Of the warm sun they languish, they decay.
 And can we hope, in this our frigid clime,
 This polar region circumscribed by time,
 Round which sin forms a fog so cold and dense—
 Heaven's genial rays are scarcely felt from hence—
 Where from the Sun of righteousness the beams
 Fall faint and cheerless, like the clear cold gleams
 Of moonshine, which in wintry seasons give
 Light with but little heat, that *here* should live
 And thrive and flourish fruits and flowers, which owe
 Their birth to warmer regions, where they grow,
 Fed by the brightness of the King of kings,
 By heaven's pure airs and heaven's perennial springs?
 Alas! such flowers as joy, and peace, and love—
 Those rare exotics—from the world above
 Transplanted, need their native air to show
 Primeval beauty; here they may not blow,
 But pale and sicken, till the hand of Time
 Place them again in their own glorious clime.
 Since then on earth we must remain oppressed
 With sin and sorrow, nor attain our rest;
 Since perfect joy, and purity, and love,
 Will never flourish save in heaven above;
 Since ignorance will never cease to grieve
 The soul that longs for knowledge, till we leave
 This world of darkness for the realms of light,
 Oh! let us stretch our pinions for the flight.
 Let us take heart at once a world to spurn,
 Where all is dead or dying—let us burn
 With ardent hopes of that high state of bliss
 Where all is peace, and life, and holiness.

GOD THE BEST FRIEND.

BY THE REV. W. H. PEARCE.

THOUGH earthly friends may fade and die,
And earthly friendships cease;
The blissful world to which we go
Is undisturbed peace.

And whence art thou cast down, my soul?
And whence do sorrows flow?
Hast thou not learnt the lesson hard,
There's nothing good below?

There's nothing here to fill the soul,
Or satisfy the breast;
The Holy Bible yet declares
That this is not my rest.

Then wherefore think on earth to rest?
Oh, rather fix above
On God, the God of boundless might,
And everlasting love.

Eternal, as his ages are,
Eternal is his love—
From the blest objects of his choice
He never will remove.

He formed the earth, he spread the sky,
He made the boundless sea;
And yet, with all his glories dressed,
He gives himself to thee.

"I'll be to thee a certain Friend,
Thy Guardian and thy Guide;
By me thy steps shall all be led,
Thy wants be all supplied."

LINES REPEATED BY A LITTLE BOY AT THE ANNUAL EXAMINATION OF THE NATIVE CHRISTIAN BOARDING SCHOOL AT CHITPORE.

BY THE REV. W. H. PEARCE.

O LORD, thy goodness we adore,
And thankfully confess
The mercies of thy providence,
The blessings of thy grace.

For habitation, food and clothes,
For all the body needs—
For wise instruction, which alone
The nobler spirit feeds.

For health and life preserved, though near
The sick and dead we see—
O Lord! for *all* our praise accept,
Grateful we long to be.

These blessings of an earthly kind
Excite to praise our tongues;
But there are blessings, richer far,
Which claim our noblest songs.

Dumb idols were our fathers' gods,
Their souls were dark as night;
The living God now taught to serve,
They see the gospel light.

Though born idolaters, we too
A nobler state enjoy;
Each is a happy Christian girl,
Or happy Christian boy.

We know the way of life—are taught
The road that leads to heaven;
Blest be the Lord, to some the grace
To walk that road is given.

While thus to God, the source of good,
We first our praise address;
We now to you, respected friends,
Our grateful thanks express.

To you who, by your presence here,
Show for us kind concern—
And for the good of native youth
With strong affection burn;—

To all on Britain's favoured shores,
Or India's burning clime,
Who for us sacrifice their ease,
Their money, health, or time;—

To all we owe a debt of love
We never can repay;
All we can give—a grateful heart—
Kindly accept, we pray.

May God in mercy crown your days
With every good you need,
Gently dismiss your souls by death,
And then to glory lead.

And in that great and glorious throng
Who crowd the Saviour's feet,
May you and we, by grace redeemed,
In endless pleasure meet.

REVIEWS.

An Inquiry into the connected uses of the principal means of attaining Christian Truth, in Eight Sermons preached before the University of Oxford at the Bampton Lecture for the year MDCCCXL. By EDWARD HAWKINS, D.D., Provost of Oriel College, and Canon of Rochester. Second Edition. Oxford: 1841. 8vo. pp. 390.

No intelligent dissenter can regard it as a question of little moment, what are the opinions respecting Christian truth which are taught at Oxford? It is true that in our youth we were not permitted to enter its halls, and partake of those advantages which the patriotism of former generations had provided for their descendants; it is true that our sons, into whose breasts we have infused the love of literature, are spurned like their fathers when they seek instruction from its professors, and are thus incapacitated for many posts of eminence to which they might otherwise aspire; it is true that there is so much that is dissipated in its morals, erroneous in its doctrines, and haughty in its spirit, that were the doors thrown open to our youth which are now barred against them we should consider their admission a very doubtful boon; yet we are not indifferent to its welfare; we can lament with sincerity the promulgation of baneful tenets within its precincts, and hail with pleasure the appearance of better things, especially from those who occupy its most influential stations. No hostility to the theory of a religious establishment, or perception of the practical evils resulting from that theory, shall make us slow to acknowledge the fact when we find in Oxford any thing liberal, evangelical, and upright.

Differing from Dr. Hawkins in important particulars, to some of which we shall presently advert, we have yet derived much pleasure from the perusal of his volume. The spirit in which he writes is as conciliatory as we could desire: whether he speaks of baptists, presbyterians, or Roman Catholics, he calls them his brethren, and treats them with equity. He neither assumes the language of infallibility himself, nor claims it for the church to which he belongs. He evidently desires to put the

best admissible construction upon the arguments of others, and the principles by which they are actuated, and is more anxious to find an apparent agreement with his views among his opponents than to detect points of difference. He holds the essential doctrines of the Christian system: the deity of Christ, the atonement effected on the cross, the illuminating and sanctifying influences of the Spirit, and justification by faith, are topics to which he refers with manifest cordiality. He maintains also, that Christian truth is not to be "sought as a thing to be admired or commented upon, as a thing external to ourselves," but "as a subject in which we have a deep, vital, personal interest, by which we must live, in which we must die, with which we hope to rise again."

"Woe to us," he exclaims, "if our faith in the manifestation of God in Jesus Christ rests only in a barren, self-complacent orthodoxy, which is unhappily consistent with a heart full of all impurity or of all uncharitableness. Vain, and worse than vain, noxious to others, pernicious to ourselves, is our belief, that the eternal Son of God emptied himself of the glory which he had with the Father before the world was, and came down upon earth to save us, and will hereafter come again in his own glory and the glory of his Father to be our Judge, unless it bring forth fruits of holiness, of love to our brethren and to all mankind, of deep humility and self-abasement, of a devout fear and a heartfelt love of God, who 'so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'"—pp. 143, 144.

It may gratify our readers to learn that the head of Oriel College does not participate in the sentiments of those of its members who doubt of dissenters, without distinction, whether they are members of the church at all, but says, "Our dissenting brethren will believe, I trust, that the spirit of the church of England is of another kind." On many subjects, indeed, incidentally occurring, we have found an accordance with our own views which we had not expected, particularly in reference to the distinctions between the Old Testament and the New, the system of types, and the priesthood of all believers. But we must deny ourselves the pleasure of enlarging on these, and pass on to the

main subject of his work. The question which he examines is one of importance to every man, in whatever age or country his lot may be cast; but it is one to which recent discussions at Oxford have imparted more than usual interest. "Eighteen centuries," as he remarks, "have rolled away, and we are even now debating, what is Christian truth; where it is to be found; and how it is to be attained." "But we cannot expect to arrive at the same termination of our journey, when we do not tread in the same, or at least converging paths."

Dr. Hawkins maintains distinctly the paramount authority of the holy scripture as the proof of Christian truth; and expresses his wish "to avoid every phrase which might seem in any way to place the church on the same footing of authority with the inspired word; never speaking of the church and the scriptures together as 'the guide and rule of faith,' but of holy scripture only as 'the sole rule of faith.'" He asserts that to Christ and his apostles, and to these alone, after the inspired prophets, it was committed to reveal the truths of the gospel; that the fathers were of a class of teachers altogether distinct from the apostles, and were not commissioned to reveal any one Christian doctrine whatsoever; that antiquity is neither our only guide nor always a safe guide; that he cannot read the canons of even the first four Councils without at once assenting to the sober decision of the church of England, that "general councils may err;" that no age, not even the earliest, and no writings, not even those of bold, faithful, gifted men, disciples of the apostles, or appointed by them to the highest offices, great as is their value, are exempt from the exercise of our best judgment; and that the claim of infallibility and absolute authority is untenable, whether advanced in behalf of any particular church or of the church universal, of the ancient church in the period of her comparative unity, as well as of the modern church in her state of sad disunion. He traces also the consequences of partial, exclusive, or exaggerated views of truth; evils, the existence of which every enlightened Christian must acknowledge and deplore.

"Practical errors are for ever growing out of some partial, or exclusive, or exaggerated use of various portions of the whole system. Even the different parts of the scriptures themselves are not exempt from this treatment; the gos-

pels are valued to the exclusion of the epistles; or St. Paul is extolled, St. James forgotten; or the New Testament alone is studied, the Old practically set aside. Or, again, the entire volume of the scriptures is studied, and studied with reverence and prayer, but yet without the due use of reason and judgment, studied as one work of one age, with no discrimination made between the different books and the different dispensations to which they more especially belong. Or one abuse alone of reason is avoided, others countenanced by those who would the most severely condemn the former. Or in our use of church-privileges, the modern church alone is valued, or the ancient alone, the reformers, or the fathers, or some one exclusive school of theological writers; or human sums, and systems, and symbols, are overvalued, or valued exclusively, to the practical depreciation of the sacred scriptures.

"And are not these things, I do not say the causes, but among the causes, of heresy, dissent, and schism, and party strife? And may we not entertain some hope of their alleviation by a more considerate use of all our privileges in their due connexion, under the gracious aid of the Spirit of God?"—pp. 291, 292.

But while the learned provost recognizes the fact that the scripture is the sole standard of truth, a principal part of his purpose in these discourses is to caution us against an immediate and independent appeal to the inspired pages. In his view "we must make use of the church and the scriptures together, as two of the principal means in order to the attainment of Christian truth." The church is to *teach*, and the scriptures are to *prove*, "the church *introducing* us to the doctrines of the gospel, which the scriptures *enforce and establish*; the church handing down the *system*, the scriptures the *substance* of Christian truth."

"Nor let it ever be imagined, that any investigation of scripture whatsoever, which rests in the mere collection of texts, and does not proceed to the diligent, and continuous, and devout study of the whole book of God's word, is to be recommended at all. But supposing such a faithful and pious study of holy writ, then after this manner by comparison of scripture with scripture, and of the New Testament with the Old; weighing well the force and design, not of mere words, but of passages taken together with their context, and illustrated by others, all equally proceeding from the same inspiration, may we hope, by the divine blessing, to attain the truth:—yet not even thus, if we regard the truth as if it were now for the first time proposed, or ourselves as if we were the first to consult the word of God; but accepting from the church gladly yet not blindly, modestly yet not implicitly, what God has enabled her to offer; that is to say, first the statement of the truth itself, and next a strong presumptive argument in its behalf. For not to accept these

advantages with every other aid which our brethren and our fathers in the faith can bestow, what is it but to throw away blessings for which we are responsible, desert the advantageous position in which God^h has placed us, and worship independence at the hazard of truth?"—pp. 140, 141.

Now two defects appear to us to pervade the reasoning of the learned doctor in favour of this theory. The first is, that he infers the right mode of *attaining* truth from the right mode of *imparting* it. We grant readily that apostles gave oral instruction before they gave written instruction to their converts; that missionaries should in general preach the gospel to the heathen instead of putting the New Testament silently into their hands; and that we ought not to oblige our children "to discover religious truth absolutely for themselves, by their own unaided study of the sacred pages," but transmit to them the light which we have ourselves received. But it does not necessarily follow that the man who has a partial acquaintance with Christianity and wishes to acquire a complete view of its nature and bearings should not go at once to the document. He who is anxious about the security of his estate, or some privileges supposed to be connected with it, may prudently examine his title-deeds in the first instance, and afterwards, if he feel difficulty, apply for legal advice; though, if an attorney has discovered something that it is important to make known to his client, his suitable course is, first to explain to him the case, and afterwards to lay before him the proof. The other defect to which we referred is, a want of definiteness in describing the church. We do not feel at all certain what in the author's judgment is that church by whose guidance the inquirer is to be led into scriptural truth. It is not, we think, the church of England exclusively, for he does not set forth her exclusive claims. Sometimes we have thought that it was the universal church as now existing; and sometimes the universal church as it existed in the earliest ages.

That Christ has ordained the oral ministry of the word for the communication of the gospel to the ignorant and for the edification of believers we readily admit. That in investigating the meaning of the inspired word we should make use of all the assistance within our reach, whether it be derivable from mo-

dern or ancient commentators, from theological or from general literature, from the writings of the nineteenth century or of the sixteenth, we cheerfully acknowledge, adding, however, that we accept aid with equal willingness from the writings of a modern traveller as from a Christian father, and weigh with equal care the testimony of a Justin and a Pliny. But if the learned author means, as we believe he does, that in an attempt to learn the will of Christ on any point of duty, or the exact truth in any question of doctrine, it is wise to go first to uninspired writings, and afterwards to the unerring pages, to ascertain first what is, or what has been, the received opinion, and afterwards to investigate the authoritative decree, we cannot concur in his views. This would be, through the weakness of human nature, to fill the mind with prejudices, indisposing it for the perception of the truth. One, under the influence of great veneration for the teachers of antiquity, would interpret every thing in conformity with what he conceived to be their views; another, imbued with a love of novelty, and having a morbid persuasion that every thing had gone wrong from the beginning, would be prepossessed in favour of any construction rather than that which had prevailed in early ages. To obtain a clear idea of the beauties of nature it is not expedient to look through coloured glasses. To discern the admirable workmanship of the marble pillars in Canterbury cathedral, it is not necessary that we should have seen them in any of the coats of whitewash with which till recently they were invested.

And what a field for inquiry would present itself to the investigator! Before he could form a safe and satisfactory opinion he must ascertain, who among all the claimants was the safest guide; who among the reputed orthodox and who among the reputed heterodox was worthy to be consulted; which among the numerous bodies of Christians presenting themselves to his notice was the true church, and what the testimony of the true church was to the point in hand. If it be said that this should only be done in cases where there has been from the beginning a general consent, the subjects to which the rule could be applied would be very few indeed. "How early and extensive"—we quote the language of Dr. Hawkins—"How early and extensive were the inroads of

error and of corrupt or mistaken practice, concerning the invocation of saints, for example, relics, asceticism, monachism, celibacy, the undue exaltation of the Christian ministry!" And what a task is imposed upon the inquirer! "To determine the source of a given opinion or interpretation, to distinguish between the fancy of an individual and his testimony, and ascertain whether the common report of several writers is only successive testimony to one man's opinion, or the index of a truth universally acknowledged, what are all these but so many calls upon our research, and diligence, and judgment on questions of critical and historical probability?" What a business to be performed in one brief life! when, after all, the authoritative record, the ultimate standard, the only rule, must be consulted, to confirm or nullify the decision which this general consent of uninspired men had pronounced! Can any thing but uncertainty be the result of such a process? What is the thirsty inquirer for the truth of God to do? Shall he ask for a living instructor? That instructor may mislead him. Shall he be guided by his religious associates, the sect, or church to which he belongs? That may be the very community the most remote from sound doctrine. Shall he call for the general consent of living sects? They consent to nothing. Shall he turn to antiquity, and ask for its concurrent, unanimous testimony? What research, what diligence, what judgment on questions of critical and historical probability will he require! Surely the benignant Saviour has not made all this necessary for him who is anxious to know his will and to do it, as preparatory to the consideration of "the words which the Holy Ghost teacheth!" Surely it was not after such preliminary toil that the apostle meant that scripture was profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God might be perfect, "thoroughly furnished unto all good works!"

The learned provost maintains that more is committed to the church with respect to ordinances than with respect to doctrines; a less amount of scriptural proof, superadded to universal practice, being sufficient to establish the divine authority of institutions and ordinances. He specifies the religious observance of the Lord's day, the baptism of infants,

and episcopacy. As we cannot now investigate the argument respecting the three, we will select the second, both because it falls in an especial manner within our province, and because it is regarded by the author as that which is least susceptible of scriptural proof. Respecting the Lord's day he adduces the "concurrent testimony of the new scriptures and the old, slight indeed in its separate parts, yet strong in its combination;" for the third, episcopacy, he thinks it easier to bring conclusive proofs from scripture than for infant baptism: his words are—"In the instance of episcopacy, indeed, the scriptural evidence appears far more distinct and clear than in the preceding example." But we will give in its entire length the argument he adduces in favour of infant baptism, of which, after having illustrated the divine authority of the Lord's day, he speaks as follows:—

"And would to heaven that some who can recognize in this instance the force even of few and scattered notices in scripture, when combined with indisputable evidence of a universal practice, would apply the same method of proof in parallel cases! So might the unity of the church be less disturbed, and none of our brethren be deprived of divinely appointed means of grace!

"*The Baptism of Infants*, for example, upon what principles is it to be maintained? For, is the practice any where enjoined in holy scripture? Do not the scriptures, on the contrary, prescribe conditions for the due reception of holy baptism, sometimes faith, sometimes repentance, sometimes both; how then do we presume to administer the rite to those who are incapable of either? And do we not, in fact, perceive every day that the unauthorized observance produces no fruit, or fruits of bitterness, a fatal confidence, a reckless life?

"Now all these plausible objections—some of them indeed are altogether unwarrantable, for who are we, that we should pretend to determine, by any man's conduct after baptism, what it would have been had he remained unbaptized, or judge by any external signs at one time of what passed within the soul of another being at another time?—but these objections, so far as they are plausible at all, derive their only force from a misconception of the real question. That question is not whether we shall introduce a new practice, but whether we shall reject the ancient and established practice of the universal church. Doubtless we should need the most overpowering arguments for the introduction of some new administration of the sacrament, or even new institution in the church, professing to be founded upon some new discoveries of the sense of scripture (such as Calvin's appointment of lay-presbyters, for example, based upon a novel exposition of a solitary text), but here the question is, whether the received practice is not warranted by the nature of the case and the authority of holy

writ, and, therefore, whether we may presume to lay it aside.

"This plain and practical distinction, accordingly, the church of England bears in mind when she declares, that 'The baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ.' To be '*retained*,' be it observed, not introduced, not adopted, not even revived, but retained. For what was the fact? At that time, as at present, the baptism of infants was the universal practice of all the churches of Christ; and a practice neither rejected nor questioned by any considerable number of individual Christians. It was not, moreover, like infant communion, the offspring of indiscreet piety or superstitious fears, begun, perhaps, some two hundred years after the death of Christ, not supposed to be necessary until the ninth century, and, afterwards, because it could pretend to no apostolical authority, discontinued and condemned. Superstition in this instance had even taken a contrary direction; baptism having been sometimes deferred to the latest possible period, in order that the person baptized might depart this life with the plenary remission of his sins conveyed in baptism unsullied and unimpaired. The baptism of infants, on the contrary, could be distinctly traced to the apostolic age. About one hundred and ten years after the death of our Saviour, Justin speaks of persons then alive of sixty and seventy years of age who had been made disciples to Christ from their infancy (*ἐκ παιθῶν*, the word employed in the institution of baptism). They had therefore been made disciples to Christ in their infancy within the apostolic age. Is it doubted whether they had also been baptized? Irenæus, about thirty years later, whose practice it is to speak of baptism as our '*regeneration*,' expressly states, that infants were among those who were regenerated unto God. And the practice of the apostolic church could not be unknown to Irenæus, a Christian bishop, at this time nearly eighty years of age, himself the disciple of Polycarp, as Polycarp had been of the apostle St. John.

"Passing by, then, that is to say in this mere outline of the argument, passing by the multitude of early writers by whom these well-known testimonies are succeeded and supported, we turn to the scriptures, and inquire, Do the scriptures justify the church? do they sanction the universal practice? nay, do they prohibit it, or justify us in laying it aside? For that is the point at issue. True it is, that in the comprehensive language of scripture, 'Go, make disciples of all nations, baptizing them,' or such and such a person 'was baptized, he and all his straightway,' the baptism of infants is neither commanded nor recorded. Yet is it not excluded. And the history relating to the conversion of grown men might be silent respecting infant-baptism, and leave us no inference to be deduced from that silence. But then baptism was, undeniably, the gate of admission into the Christian church; and the admission of believers was immediate; Jew and Samaritan, and proselyte and gentile, were no sooner converted than they were baptized, 'straightway,' 'the same day,' 'the same night;' and they who administered the rite were Jews, accustomed to

an earlier covenant into which the infant children of Jewish parents had ever been admitted; how could they suppose that the children of Christian parents were excluded from the new covenant, when they had no command to shut them out? and if admissible, how receive them except by the appointed door? Nay, and if they could have forgotten circumcision, and its obvious bearing upon the corresponding rite of admission into the new covenant, they could not but remember the displeasure of their Master when they had lately been disposed to debar the young children from his presence, and those touching words, 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.'

"We 'doubt not,' therefore, 'but earnestly believe,' that the same blessed Saviour will 'favourably receive, and will embrace with the arms of his mercy,' the infant children of Christian parents brought unto him at this day by holy baptism; for we conclude that an absolute prohibition would have been required to prevent the apostles themselves from commencing that 'charitable work,' in one word, that the practice of the church began upon apostolic authority,—provided only that there was nothing in the very institution of Christ to forbid the practice. True, the child is incapable alike of repentance and of faith; but of repentance he has no need; and the faith of his parents may be accepted for his own by him who forgave the sins of the paralytic for the faith of his friends. Nay, and if the goodness of God were indeed restrained within the letter of his promises, the adult convert would be equally incapable of faith and repentance in order to baptism, since they are not to be attained without some portion of that spiritual aid to which he has only through baptism a covenant title. If there be any other semblance of deficiency attaching to infant-baptism, that the primitive rite of confirmation seems expressly calculated to supply. The inestimable blessings meanwhile of baptism itself, the remission of the sentence consequent upon our natural corruption, the reconciliation, the new birth, the adoption, the title to spiritual grace, the inheritance of heaven, of all these the infant is as evidently capable as he is absolutely in need. Who shall say how early moral agency begins, and how early therefore spiritual assistance is required? or where is the Christian parent, who doubts that his child, if he died tomorrow, would be capable through Christ of being admitted into heaven? how then shall he doubt that he is capable of admittance to-day into the church of Christ upon earth? or how presume, upon the ground of some plausible theory, to withhold his child from the presence of that Saviour who would presently embrace him with the arms of his mercy?

"Nay, some even among the baptists appear to bear a reluctant testimony to the strength of that conclusion, to which they are unprepared to yield a full assent. For they also would bring their children to Christ, and seek to introduce them into his church, but by a rite unknown to the church and unauthorized by our Lord, the solemn dedication of infants to God through Christ; thus in some sort admitting the principle, though they do not as yet reform their practice, but rather presume to substitute

a ceremonial of human invention for a sacrament of divine institution."—pp. 166—173.

The kind spirit of this paragraph entitles it to candid attention and a distinct reply.

Now we beg to observe, first, that the facts on which the learned author has based his argument are not so favourable to his views as he imagines. He states that the question is "not whether we shall introduce a new practice, but whether we shall reject the ancient and established practice of the universal church." To prove that the baptism of infants was the ancient and established practice of the universal church he cites the testimonies of Justin Martyr and Irenæus. Let us see then to what these testimonies amount. The earliest passage adduced is taken from Justin's first Apology, which was presented to the emperor, according to Cave, in the year 140, but according to Grabe, Tillemont, and the Benedictine editors, not before 150. But what does it say? That persons were "then alive of sixty and seventy years of age, who had been made disciples to Christ from their infancy (*ἐμαθητεύθησαν*, the word employed in the institution of baptism)." True: but not the word rendered *baptize*, but the word rendered *teach*, when it is said, "Go, teach all nations, baptizing them." We cannot see that the language of Justin implies any thing more than that they had been instructed in the Christian religion from their childhood (*ἐκ παιδων*). Nay, the learned provost himself does not assign to the phrase employed by Justin a meaning very different from this; for he adds, "They had therefore been made disciples to Christ in their infancy, within the apostolic age. Is it doubted whether they had also been baptized?" The word *also* shows that he does not believe that *ἐμαθητεύθησαν* includes in it the idea of baptism. The annexation of baptism to Justin's language is a mere begging of the question: Justin asserts that they were *taught*, or *made disciples*; and it is asked, this being the case, is it doubted that they were *also* baptized? And it may likewise be noted, that in the formal account of baptism as then practised, given by Justin in the same Apology, he does not mention infants; the persons he describes as baptized are "as many as are persuaded and believe that the things which we teach and declare are true, and promise that they are de-

termined to live accordingly." With regard to the other testimony on which the author rests, that of Irenæus, it is sufficient to say, that the work from which it is taken was not written till near the end of the second century not before A.D. 176, at the very earliest; that critics of high repute regard the passage as altogether spurious; and that if its genuineness be admitted, it proves nothing to the purpose, unless it be certain that Irenæus *always* meant baptism when he spoke of regeneration. That regeneration is identified with baptism in some of the writings which pass under his name is not denied; but we hope he did not identify them always. If he did, in the case before us, his language contains an error of the most important kind; an assertion of the salvation of all who were baptized: "He came to save all persons by himself; all I mean, who by him are regenerated unto God, infants and little ones, and children and youths, and elder persons." We cannot concede that this language, combined with that of Justin, affords evidence that infant baptism was "the established practice of the universal church," even in the second century.

Secondly: If this fact were admitted, it would not suffice to bring the case within the learned provost's rule, so as thereby to show the divine authority of infant baptism. The *proof* would still be wanting; for *proof* according to our author's theory is to be derived from scripture alone, even after we have listened to the teaching of the church. It is true that he maintains that "a less amount of proof from scripture should be abundantly satisfactory to every reasonable mind" in reference to an ordinance than to a doctrine; but not that it can be established in the *absence* of scriptural proof. We are counselled to "begin with a universal practice of the church, and trace it upwards to its origin in the scriptures of truth." He shows that we may do this successfully with regard to the Lord's day; we grant it. But when we attempt the same process with regard to infant baptism, we come at last to an impassable gulf:—"True it is that in the comprehensive language of scripture, 'Go make disciples of all nations, baptizing them,' or such and such a person 'was baptized, he and all his straightway,' the baptism of infants is neither commanded nor recorded." After we have listened to the "presump-

five authority" of the church, and have been prepared by its tuition to interpret aright the oracle, we find that the oracle is on this subject entirely silent. "The sovereign, paramount, indisputable authority of the sacred scriptures," does not in this instance sustain "the presumptive authority, to which alone the church or catholic antiquity has a claim."

Thirdly: The mode of investigation prescribed by our author is one in the propriety of which we cannot concur. We cannot believe it to be safest to enter upon an examination of the unerring language of scripture, with a mind filled with prepossessions derived from interpreters among whom evils were already at work, which issued in that mass of error that all protestants have agreed to condemn. There were in the second century, and even in the first, causes in operation whence infant baptism might have originated, independently of the command of Christ or the practice of the apostles. So sensible is the learned doctor of this, that he thinks that if our Lord did not intend it to be observed it was necessary that he should forbid it. So natural was it in his view that Jewish parents should argue from the reception of their infants into the old covenant in favour of their reception into the new, that a prohibition would have been necessary to prevent it. We agree with him that there is no specific prohibition. We agree with him that scripture is silent on the subject; and we are quite prepared to admit that infant baptism owes its origin to that judaizing spirit which showed itself in so many ways even in the days of the apostles. This spirit gradually affected the customs of early believers, and the language they employed on sacred subjects. The meaning of words, in the current phraseology of the church, was not the same precisely in the third century as in the second, or in the second as in the first. In a sermon preached before the University of Oxford, and printed, since the appearance of the first edition of this work, the learned provost has adverted explicitly to this fact: he says, "It is not a little instructive to observe the gradual alteration of the senses of *words*, of words, that is to say, more or less technical, such as 'mystery,' 'offering,' 'altar,' 'priest,' 'sacrifice.' For these, as they are gradually employed in senses unlike those which they bear in the New Testament, indicate a gradual

change in the views and practices of the church, and such a change as we are now considering, a tendency towards an undue exaltation of that human instrumentality which our Lord has condescended to employ in the economy of his kingdom of grace." And again: "Even the monstrous system of Rome, although at length it exalted the agency of priests and saints to the very height of blasphemy, yet did not begin with any direct intention of invading the Divine glory. Yet it is an invasion of the Divine glory, although indirect and perhaps unperceived, if in any case we extend the offices or dignity of his ministers beyond what our Lord has authorized; claim a Divine warrant for rites or institutions which, however useful or excellent, are of human appointment; invest the sacraments and ministry, which he has really appointed, with unscriptural characters; or preach as the doctrines of revelation what, whether right or wrong, are only the opinions of men." In all this we cordially concur. We hail with delight the expression of these noble sentiments; but, we must add, that they furnish a sufficient reason why we should not in investigating the meaning of scriptural language, adopt the author's plan of tracing it backwards through corrupted times, in the writings of men who used a corrupted diction. By so doing we should be led insensibly to attach the same meaning to words occurring in the apostolic writings, as they acquired when they became technical in subsequent ages.

We have been induced to devote so much space to the reasonings of this volume, not only by the honourable and influential station which its author occupies, but also by his laudable anxiety to give a correct representation of our principles and practice. In the first edition of the work, he had been so far misled as to speak of the baptists as accustomed to seek to bring their children to Christ "by a rite unauthorized in the Christian church," dedicating them to God "by aspersion with water, yet not in the name of the Father, Son, and Holy Spirit." In the British Magazine, a correspondent founded on this statement some inquiries which we thought it right to answer. This led Dr. Hawkins to seek exact information on the subject; and a correspondence ensued, of which he has availed himself candidly, in this edition,

to rectify his previous statement. He has not only expressed his regret that he had imputed blame to any of his brethren upon insufficient and mistaken testimony, but has also given, in his

notes, an explanation of our practice, in our own words. In laying before our readers his argument in favour of infant baptism, therefore, we do but reciprocate his courtesy.

BRIEF NOTICES.

The Imperial Family Bible, containing the Old and New Testaments, according to the most correct copies of the authorized version, with many thousand critical, explanatory, and practical notes; also, references, readings, chronological tables, and indexes. The whole illustrated by a superb series of Engravings, from the Old Masters, and from original designs by John Martyn, K.L. Glasgow, and Warwick Square, London. Blackie and Co. Parts I.—VII.

THE most prominent feature of this publication is the biblical text, which is printed in a large and clear letter, on a page described by the publishers as imperial quarto, but which approximates to a moderate sized folio. Between the columns of text are two central columns of small type containing marginal readings and references, with explanatory notes, some original and some selected. These are necessarily brief, but they have been compiled with care, and apparently with discrimination. The embellishments would have been more accordant with our taste had they consisted of maps and local scenery, instead of fancy pieces by the old masters, whose skill is a poor compensation for the want of accurate accordance with the inspired narrative with which they are commonly chargeable; but they are beautiful in their kind, and we have nothing to urge against the individual specimens before us. The first seven parts contain the Pentateuch; about thirty-six half-crown parts will include the whole of the sacred writings; and if the work proceeds as it commences, it will be one of the most useful as well as one of the most handsome editions of the Bible.

A Brief Exposition of the Epistles of Paul to the Galatians, Ephesians, Philippians, Colossians, and Thessalonians. By JAMES FERGUSON, Minister at Kilwinning. Reprinted from the Original Edition, 1656—1674. 8vo. pp. 500. Price 10s. 6d.

WE are happy to see that the proprietors of Ward's Library of Standard Divinity are introducing into it so many commentaries on detached portions of the sacred volume. The work before us was originally published in connexion with Hutcheson on John, and Dickson on the Hebrews, and it follows them with great propriety in the present series. Much ingenuity and patient labour were required for its production, and though we could not promise on behalf of a modern congregation that they would listen to it with satisfaction, if delivered from the pulpit, we are sure that it may be consulted with great advantage by living expositors.

Calvin's Commentary on the Epistle to the Hebrews. Translated from the Latin, by a Beneficed Clergyman of the Church of England. London: pp. 197. Price 2s. 6d.

It would be well if every beneficed clergyman were employed as usefully as the translator has been, in disseminating the views of the Epistle to the Hebrews entertained by "the learned, the laborious, the self-denying, the zealous, the scripture-searching Calvin." The value of Calvin's expositions generally we have recently had occasion to attest, and though we do not concur with him in all the interpretations or deductions expressed in this work, we are glad to see it in an English dress. It is to be regretted that the type in which it is presented to the eye is superannuated, and that the corrector of the press has performed his duties in a very slovenly manner; but it is fair to add, that the price at which it is published is low.

The Revelation of God in his word; shown in a graphic delineation of Holy Scripture for its friends and enemies, Translated from the German of DR. T. W. GESS, Assistant at Bentling, and Director of the School Conference, by W. BROWN, A.M., Minister, Tobermore. Edinburgh: pp. 290. Price 5s.

AFTER a brief introduction, the author of this work, taking up the books of scripture seriatim, describes the character of each, adverts to the circumstances attending its production, and descants on its principal topics. Some of his remarks are explanatory, and some defensive. Writing for his own countrymen, he has especial reference to the objections to scriptural truth prevalent among them, and the English reader is perpetually reminded that he is holding intercourse with a foreigner. Yet as the "naturalism" and "rationalism" of Germany are imported into this country, it is not amiss that such statements as the evangelical Christians of the Continent prepare to counteract their influence should be imported also. The translation constitutes the thirty-first volume of the Biblical Cabinet; and it will be acceptable to intelligent sabbath school teachers, and others who desire assistance in their endeavours to ascertain the peculiarities and scope of the inspired writers.

Essays on the Christian Ministry. Selected from American Publications. With a Preface by W. H. MURCH, D.D. London: pp. 202. Price 4s. 4d.

THIS, the thirty-third part of Ward's Library of Standard Divinity, contains an address on mental and moral preparation for the work of the ministry, delivered at Newton in the United States, by Dr. Cox of Hackney, with twenty-

four other papers on subjects connected with biblical, theological, and rhetorical studies, by Professors Shepard, Park, Barrows, Haddock, Colton, Stowe, Tappan, Knowles, and others, principally derived from the American Biblical Repository and Christian Review. Dr. Murch justly observes that "By the great importance of the subject and by their own intrinsic value, the publication of these essays in their present form is amply justified, and will lay the religious public under increased obligations to those gentlemen who have added this to the list of their other cheap and beautifully executed reprints of valuable theological works."

The Security of Believers. A Sermon occasioned by the Death of the Rev. John Dyer, Senior Secretary of the Baptist Missionary Society. By EDWARD STEANE. To which is annexed, the Oration at the grave, by F. A. Cox, D.D., LL.D. London: 8vo. pp. 36. Price 1s.

ANY readers who, like ourselves, regard this sermon as decidedly inferior to other productions of the same pen, will find an ample apology in the circumstances in which it was composed. The attention of the preacher was concentrated on the character of his deceased friend, the affecting nature of his malady, and the loss which the Christian church had sustained by his removal from the world, and in dilating on these topics he evinced power and skill. The text, John vi. 37, is "All that the Father giveth me," &c.; Mr. Steane treated it as though it were, "All that the Father gave me." Our Lord illustrates his meaning a few verses afterwards, when he says, "No man can come to me except the Father which hath sent me draw him." To speak technically, it is to the doctrine of efficacious grace that the clause refers, not to that of election. The two doctrines are equally scriptural, and are closely connected, but they are not identical. Mr. Steane is by no means the first who has fallen into the mistake; but it is important to remove from a mirror a speck which might pass unnoticed if it were on a less polished article of furniture.

Nehemiah: an Essay designed to promote the Revival and Extension of Religion. By J. C. PIKE, Minister of Ely Place Chapel, Wisbeach. London: Hamilton. 24mo. pp. 176.

A PRIZE which had been offered for the best Essay on the most efficient means for extending the General Baptist Connexion at home and abroad, was adjudged to the author of this performance. There is but little in it exclusively appropriate to the section of the Christian church with whom it originated, the writer having purposely adapted it for general usefulness. A condensed view which it furnishes of the present state of the evangelical portion of the general baptist churches will be found in our "Miscellanea."

Astronomical Cards, in Question and Answer, compiled from the best authorities; principally from Keith's invaluable Treatise on the Globes; and particularly adapted to interest and assist the youthful student in the sublime science of Astronomy. London: Price 5s. in a neat case.

FIFTY-TWO cards containing answers to questions printed on four others, constituting a short

catechism of astronomy, may be so used in a party of young persons on a winter evening, as at once to furnish an agreeable and improving occupation. So, at least, we conjecture; and we invite our young friends to make the experiment.

The Ethiopian Convert. The Baptism of the Ethiopian Eunuch considered and improved, in a Sermon by JOHN BRAY, V.D.M., Crewkerne, Somerset. London: Houlston and Stoneman. 12mo. pp. 48.

QUALITIES essential to a good controversial writer may perhaps be possessed by Mr. Bray hereafter; but his time for eminence in this department is not yet come.

RECENT PUBLICATIONS

Approved.

The Error and the delusive and destructive Tendency of Infant Sprinkling, practised as Christian Baptism, explained and demonstrated. A Sermon delivered on the 25th of April, 1841, by MICAH THOMAS, in Frogmore Street Chapel, Abergavenny. London: 12mo. pp. 31. Price 6d.

A Course of Lectures on Christian Baptism: embracing Answers to Sermons on Infant Baptism, by Mr. LAW, Minister of St. Margaret's Church, Dunfermline. By JAMES BLAIR, Dunfermline. Dunfermline: 12mo. pp. 60. Price 6d.

A Concise View of Christian Baptism. By JOHN CRAFS. Tenth Edition. London: 12mo. pp. 12. Price 1d. or 7s. per hundred.

A Scriptural View of the Ordinance of Baptism; in which that ordinance is briefly stated, scripturally defended, and the most common objections to it calmly considered and candidly answered. 2nd edit. By JOHN BANE, Minister of the gospel, Aylsham. Norwich and London: 12mo. pp. 24. Price 3d.

Divine Providence Viewed in Relation to the Church and the World. By SAMUEL COULING. London: 12mo. pp. 12. Price 3d.

The Christian Elector: a Lecture, delivered at the Old Meeting House, Norwich, July 20, 1841, on the Duty of Christians rightly to exercise the Elective Franchise, and the Evils resulting from a contrary course. By JOHN GREEN, Minister of Orford Hill Chapel. Norwich: 12mo. pp. 12. Price 1d.

The Lyre of Zion: A Selection of Poems, Sacred and Devotional, from Ancient and Modern Authors. By THOMAS RAGO, Author of "The Deity," "Heber," "Martyr of Verulam," "Lyrics from the Pentateuch," &c., &c. London: Hamilton, Adams, & Co. 18mo. pp. 255.

A Cyclopædia of Domestic Medicine and Surgery. Being an Alphabetical Account of the Various Diseases incident to the Human Frame; with Directions for their treatment, and for performing the more simple Operations of Surgery. Also Instructions for Administering the Various Substances used in Medicine: for the Regulation of Diet and Regimen; and the Management of the Diseases of Women and Children. By THOMAS ANDREW, M.D. Parts VIII. to X. Glasgow; and Warwick Square, London: 8vo. Price 1s. each.

Canadian Scenery Illustrated. From Drawings made expressly for this work by W. H. BARTLETT. The Literary department by N. P. WILLIS, Esq. Part XVII. London: 4to. Virtue.

The Scenery and Antiquities of Ireland Illustrated. From drawings made expressly for this work by W. H. BARTLETT. The Literary department by N. P. WILLIS, Esq. Part VIII. London: 4to. Price 2s.

INTELLIGENCE.

AMERICA.

LETTER FROM THE COMMITTEE OF THE AMERICAN BAPTIST ANTISLAVERY SOCIETY TO THE COMMITTEE OF THE BAPTIST UNION OF GREAT BRITAIN.

DEAR BRETHREN,—At the first anniversary of the American Baptist Antislavery Society held in the city of New York, on the 4th, 5th, and 6th days of May ultimo, the following vote was unanimously passed.

“Resolved, that we gratefully acknowledge the fraternal letter from our brethren of the English Union, and that our executive committee be instructed to reply to it at an early day.”

In conformity with this resolution, and with sentiments of respect and Christian affection, the executive committee respond to your letter dated London, Nov. 18, 1840. Your letter being addressed to the care of the secretaries of the Convention, for publication in whatever way they might judge desirable, was immediately on its reception published in the Christian Reflector, Dec. 30, 1840.

In replying to it as the first communication from you to the American Baptist Antislavery Convention, we may not overlook the repeated addresses from you on the same important subject to the American baptist churches. That bearing date, London, Dec. 31, 1833, and superscribed “To the Pastors and Ministers of the Baptist Denomination throughout the United States of America,” claims particular and grateful reference. The time when it was written, and the circumstances attending its reception in this country, as well as the wise, affectionate, and Christian remonstrances it contained, were adapted to impart to it a peculiar interest, and to give it a permanency in the recollection of many of your American brethren. We had not at that time any baptist antislavery organization to receive and to publish it; but, though after much delay, it was printed by the baptist abolitionists, as a circular, and did also appear in one or two baptist papers. It served to increase the interest which had begun to be awakened among us, in view of the discreditable and appalling fact, that slavery existed to a wide extent among professed Christians in our beloved country, and was defended as a Bible institution. Its good influence is still felt by us; and, though it was answered by a number of our ministers, we recur to it expressly to thank you for it

as the spontaneous fruit of gospel benevolence, and as an instrument of promoting a most desirable object. The great principle you there told us you had acted upon for the successful prosecution of the antislavery cause in Great Britain, namely, “the utter repugnance of slavery to the spirit and precepts of the Christian faith,” has been ours also. On it we are willing to stand before an observing world, and by it even to have our conduct in the enterprise tried at that higher tribunal to which we are rapidly approaching.

As a Baptist Antislavery Convention we do not intermeddle with political action, though as individuals we generally believe it to be our duty to act in the election of rulers, and to vote only for such men as we believe will in legislation carry out the same great principle.

In this connexion we may also recur to your excellent letter of Jan. 15, 1838, addressed to the ministers and messengers of the baptist churches in the United States; in which you say truly, that “if slavery were purified from all that is unrighteous and antichristian, its most strenuous political defenders would abandon it,” for we should in that case have the system purged of its essential principle, that the slave is a mere chattel, the property of his master to all intents and purposes whatsoever. The abandonment of this principle is abolition, whether done by an individual or by a legislature, and short of this, all supposable amendments or modifications are unavailing. They leave the poisonous root beneath the soil to spring forth anew, and to produce it may be a statelier tree and more abundant fruit. In the same letter you state and obviate difficulties with which emancipation is thought to be encompassed. We have experienced difficulties, and do still experience them. We never for a moment indulged the hope of seeing our country freed from this great political evil, or our churches purified of this moral leprosy, without wise, and energetic, and long-continued labour; and even many sacrifices of property, personal ease, and reputation. Contentions in both church and state it was reasonable to expect. To accomplish this labour, and to sustain these trials, we have never thought ourselves sufficient, only as we should be guided, and strengthened, and encouraged by Him who commands his people to “deliver the spoiled out of the hand of the oppressor.” But, with you, we confidently

believe, that "let the church's moral power be consecrated to this noble and godlike service, and slavery shall speedily expire, smitten as with terror from the presence of the Lord." In this belief we have been encouraged by the rapid spread of antislavery principles among us, and by the co-operation of our English brethren. Your example, though affectingly disregarded by the slaveholder, and those who abet or connive at his practice, is we believe producing important results on our ministers and churches, and is deeply felt by the slaveholder. The prompt, scriptural action of English churches in withdrawing from fellowship with slaveholders, and excluding them from your communion tables and your pulpits, strikes the master-chord of human sensibility. It is "a savour of death unto death" in the nostrils of slavery, which had for ages snuffed with delight the mephitic atmosphere of corrupt principles in the church; and we hail the progress of purification going on in the churches as a sure and most hopeful precursor of near approaching freedom to the oppressed of every class in every land. You will not cease, therefore, from maintaining the Christian position you have taken, and which you so honourably occupy. We are now brought to a crisis of momentous interest, when especially we need your sympathy and prayers, your counsel and co-operation. Some of our brethren, of irreproachable character and eminent usefulness, have recently experienced a relentless persecution in the churches of which they were, and some still remain, members, though several have been excluded for no other cause than their active benevolence on behalf of the slave. It would be remarkable if other cases should not occur; now especially, since the recent surprising, though not wholly unexpected, expulsion from the Baptist Board of Foreign Missions, of our beloved brother Elon Galusha, so distinguished for his usefulness in the churches, and so universally esteemed, except by those who either directly or indirectly support the system of American slavery. The name of Duncan Dunbar, the worthy pastor of the Mac Dougal Street baptist church, in the city of New York, has also been stricken from the same board.

As you will have received correct accounts of the meeting at Baltimore, through the press, before this will reach you, it is not necessary that we go into a statement of the facts associated with the exclusion of these brethren from the board. Of these transactions you will readily form a correct opinion. We are not disposed to give to them any extraneous colouring; but they are themselves a revelation of the secrets of the slaveholders' caucus in which the scheme of pacification was brought to maturity.

But we may be permitted to express the grief and humiliation we feel on witnessing the combination of some of our northern brethren with slaveholders, to effect the expulsion of all true-hearted abolitionists from all management in the affairs of the good cause of foreign missions, for the promotion of which they have laboured certainly with no less zeal than others. We have good reasons to believe, however, that an adequate corrective will ultimately be applied by our churches to the remarkable obliquities to which we have alluded. The favourable reception of our delegates by you has strengthened the union of the Convention with our English brethren, and our confidence in your sincere attachment to the cause of the oppressed, and in your readiness to lend us that aid we need at your hands. We had hoped, however, that we should have enjoyed the presence of a delegation from you at our late anniversary. The disappointment was severely felt by all. We could excuse you only in the exercise of that "charity" which "hopeth all things." True, we were cheered by the visit of your worthy countryman, Joseph Sturge, who is yet in this country, and is received by thousands with merited respect; for the days of mob-law violation of the common courtesies of life are numbered, and the high character of our friend has secured to him the veneration of even our opponents.

We indulge the pleasing hope that we shall receive your representatives at our next anniversary, and if a second general or world's convention shall be determined on to be held in London in 1842, delegates from us may accompany them on their return. In the meantime, however, be pleased to continue a correspondence in which we take so deep an interest, and which cannot fail of the most beneficial bearings on our holy cause.

Let English Christians remember their American brethren in their supplications to "the Father of lights."

We are, dear brethren, and hope ever to continue, your fellow-labourers in the vineyard of our blessed Lord and Master, Jesus Christ.

Done by order of the Executive Committee.

NATHANAEL COLVER, *Chairman.*
CYRUS PIIT GROSVENOR,
Cor. Secretary.

DENMARK.

VISIT OF THE REV. MESSRS. GILES AND DOWSON.

Some information respecting the persecutions endured by our baptist brethren in

Copenhagen and Langeland was presented to our readers in August. Our brethren Giles of Leeds and Dowson of Bradford having kindly acceded to a request to visit Denmark, they are now in consequence on the continent. We have had the pleasure to receive from them a letter and documents connected with their mission, which we hasten to publish.

Hamburgh, Sept. 16, 1841.

DEAR SIR,—As in a few minutes we shall have to leave this place for Berlin, we have only time to give you a hasty glance at our proceedings at Copenhagen. Through the very kind introductions of Lord Palmerston and Sir H. W. W. Wynn, the British plenipotentiary for Denmark, we have been twice favoured with an audience with the king, who accepted our memorials and received us very kindly, expressing much respect for the body by whom we were sent. We had also interviews with the prime minister, the Bishop of Sealand, and other persons of high rank and influence; from whom we also received much politeness. What the final result of our errand may be we cannot tell, though one thing is certain, that our visit has produced a very powerful impression both on the government and the people; so that a provisional sentence passed on our brethren has been very unexpectedly light and speedy, and the laws are already under consideration with a view to their being modified. Bitter enmity however against our brethren, whom the Superior Court has pronounced to be men of unimpeachable moral character and of evangelical sentiment, exists in some quarters; and so purely despotic is the government, that, though the case has been decided in the chief court of justice, our brethren are still kept in bonds, because they will not promise to refrain from public worship until the law of the case is ultimately settled. We send you for insertion our printed address to the clergy and a copy of our final address to the king; and are, dear Sir, thankful for that gracious providence which has watched over us thus far,

Your affectionate brethren in Christ,
J. E. GILES,
HENRY DOWSON.

P.S.—So powerful is the influence of Prussia over the neighbouring countries, that we have felt it our duty to seek an interview with the king of Prussia, respecting the state of whose feeling towards our denomination we were questioned both by the king of Denmark and his prime minister. We hope to procure his intercession for our brethren in Denmark, and obtain from him definite and permanent concessions towards our body. He is most favourably inclined. Our persecuted brethren in Denmark are

every thing the denomination could wish, both in piety and intelligence. Mrs. Fry and J. J. Gurney, Esq. have done every thing at Copenhagen to forward our cause.

An Address to the Right Reverend the Bishop of Sealand and the Right Reverend Bishops and Reverend Clergy of Denmark, respecting the recent Persecutions of Baptists and attempts to suppress their opinions in Denmark, from the Delegates of that Denomination in Great Britain.

Reverend Sirs,—

By various associations of baptists, and by many ministers and Christians of all other denominations in Great Britain, we have been deputed to lay before his gracious majesty, the King of Denmark, numerous signed and duly attested memorials, praying for the release of the baptist pastors, Peter and Adolph Münster, from prison and from all other legal inflictions; and for the extension of religious liberty to the denomination to which they belong. This duty, in a full and gracious audience with his majesty, it has been our happiness to discharge; and we now, reverend gentlemen, respectfully call your attention to the subject; in the hope that our efforts, through your Christian influence and intercession, may not fail of the desired success.

In venturing to urge upon you a duty so much in harmony with the office and the spirit of ministers of Christ, permit us to remind you that in Copenhagen, Pastor Adolph Münster, after having for nearly four months, and Pastor Peter Münster for nine months, undergone the hardships of imprisonment, besides the various other inconveniences which such a situation necessarily involves, are now sentenced to a fine of sixty dollars each, with costs; also that in Langeland, among other instances of hardship, a poor man, named Andreas, has been called to suffer the loss of all his worldly goods, together with a rigorous imprisonment, on bread and water; and that similar fines and punishments are threatened against all baptists who do not bring their children to the Lutheran font.

That measures so severe should have been adopted against men guilty of no other crime than the peaceable diffusion of their conscientious opinions, cannot in our judgment be reconciled with the principles either of justice or humanity; and while it must occasion pain to those who are actuated by no higher feeling than philanthropy, will especially be deplored by all who have felt the love and are animated by the spirit of Christ. Hence, throughout Great Britain and America, wherever these proceedings have been made known, they have been received, by the several branches of the Christian church, with such unmingled feel-

ings of grief and astonishment, as that clergymen of all denominations have, with most unusual promptitude, availed themselves of the opportunity afforded by our visit to this country, of laying their sentiments on this subject at his majesty's feet.

We have indeed been told since our arrival here, that the severity resorted to has only been such as the fundamental law of this kingdom requires; and that a relaxation of legal restrictions in the case of baptists might lead to the advancement of similar claims by persons less worthy of indulgence: and, while we rejoice in the discovery that to a supposed necessity of enforcing the law, rather than to any disposition to undervalue the rights of justice and humanity, the persecuting measures alluded to are to be ascribed, we also willingly acknowledge that only with considerable difficulty long established usages can be changed. But, formidable as those difficulties may at first appear, we feel assured they are such as the legislative wisdom of the present enlightened reign is amply sufficient to overcome; and, were they of an order far more serious than they are, so great must be the anxiety of every minister of Christ, that human laws should harmonize with the just and benevolent spirit of the gospel, that to suspect the Lutheran clergy of indifference to such a subject, or to hope from them less than the co-operation we are seeking, would be, in our judgment, to treat them with marked and unmerited disrespect.

Most willing, reverend gentlemen, are we to believe that, by what has already taken place, your pious and benevolent feelings have been painfully shocked; and that you must feel with us, that to seize the property, deal harshly with the persons, and distress the families of men, conscientious, however mistaken you may suppose them in their views, can never, as it is alien to the spirit of Christ, promote his glory. Assured, moreover, that in proportion to your attachment to the Lutheran church in Denmark will be your jealousy for its honour, we are convinced you must deeply deplore that its name should be associated with measures which have already compelled more than two millions of baptists to withdraw from it a large portion of their accustomed respect, and called forth from Christian ministers of every other name expressions of disapprobation no less decisive than impartial.

That under all forms of government and religion the baptists wheresoever they exist are permitted unmolested to maintain and propagate their opinions, except in one or two of those countries which owe their religion to the right of private judgment established by the immortal Luther, appears to us and to the whole Christian world, as far as the circum-

stance is known, an anomaly most strangely unaccountable: and, therefore, in the name and for the honour of our common Christianity, we earnestly invoke your powerful aid to take from the enemies of divine truth the prolonged opportunity of saying, that professed Christians withhold from each other that charity which pagans are unwilling to deny.

That the Lutheran in England has the fullest liberty to practise and propagate his faith, we most heartily rejoice, and, were an attempt made, by any class of British Christians, to injure him either in his person or estate for doing so, we should unhesitatingly denounce their spirit as injurious to religion and dishonouring to Christ: nor could you, reverend gentlemen, call in question the propriety of our adopting such a course of procedure: "As ye would, then, that we should do unto you, do ye also unto us."

It is alleged against the baptists in general, that, using no written confession of faith, their sentiments must of necessity be fluctuating and indefinite; while respecting Danish baptists it has been affirmed that they disregard the sanctity of marriage, and that their ministers have been impelled by motives of vanity to assume the office which they hold. As to the charge of vanity, founded as it is in mere suspicion, we would say to those by whomsoever it may be made, in the words of our blessed Lord, "Judge not, that ye be not judged." In answer to the accusation respecting marriage, we pronounce it altogether either a misrepresentation or mistake; since we find, upon inquiry, that our brethren have never deviated in this matter from the ceremonies of the Lutheran church. And as to the instability of sentiment supposed to exist among the baptists in general, we adduce the decisive testimony of three hundred years to show that, while churches with written confessions of faith have been, and still are, agitated by great differences of opinion, a striking uniformity of sentiment has, in all important points, prevailed amongst the baptists, as the result of that more direct appeal which they are in the constant habit of making to the word of God; so that the tenets anciently expressed by Johnson, Bunyan, and Gill are, with little or no difference, those which have been more recently propounded by Fuller, Carey, and Hall.

And now, reverend gentlemen, fully assured of the truth and importance of these statements, and with a solemn anticipation of that day when we must all appear before the judgment-seat of Christ, we beseech you by the mercies of Him "who hath redeemed us unto God by his blood," to rise—instantly, and "as with the heart of one man, to rise—and join with us in a holy testimony

against regulations and practices which involve so dangerous a supposition as that it is possible by *carnal weapons* to promote the interests of truth. So, reverend gentlemen, shall it once more, even on earth, be said, "See how these Christians love one another;" and Jesus Christ, accepting as a personal service, your kindness to his disciples, will say at last, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We are, reverend gentlemen,
Yours very respectfully,
JOHN EUSTACE GILES,
HENRY DOWSON.

*Hotel d'Angleterre,
Copenhagen, Sept. 10, 1841.*

TO HIS MOST GRACIOUS MAJESTY THE KING
OF DENMARK.

*The Memorial of the two Delegates from the
Baptist Denomination in Great Britain.*

May it please your Majesty,—

Deeply impressed with a sense of your Majesty's condescension in the full and gracious audience with which your Majesty was pleased to honour us, and thankful for the courtesy which has been shown us by your Majesty's officers, we cannot quit the hospitable shores of Denmark, without requesting permission to express, on behalf of those whom we represent, our most grateful acknowledgments of your Majesty's kindness, along with our most fervent prayers for your Majesty's welfare.

At the same time your Majesty, we trust, will consider it neither intrusive nor unimportant if, under a sense of the peculiar responsibility that rests upon us, and as the result of our personal observation and inquiry, we humbly offer to your Majesty the final statement of our views on the object of our mission.

As the sentence which has now issued from your Majesty's Court of Justice, in the case of Messrs. Peter and Adolph Münster (to whom we dutifully communicated your Majesty's pleasure) gives them credit for evangelical sentiment and unblemished purity of character, it is only necessary we should state to your Majesty, in general terms, that our own intercourse with them has produced an irresistible impression, that they are men in whose minds pre-eminent godliness is combined with superior intelligence.

Such being the case, we feel persuaded that that part of the sentence which specifies laws which have not been violated, will afford a high degree of satisfaction to your Majesty's benevolent heart; and, convinced that another portion of it which censures them, for having offended, not against the precepts, but what has been denominated

the principles of law, is entitled, for the same reason, to a most merciful consideration,—we humbly submit to your Majesty, that, after the unusually long imprisonment, and consequent pecuniary loss, which Adolph and especially Peter Münster have been called to endure, nothing could be more worthy of the known clemency of your Majesty's disposition, or the enlightened character of your Majesty's reign, than an entire remission of the penalties to which they, together with Peter Emil Ryding, and others of your Majesty's subjects in Langeland, have been adjudged.

To the legal accuracy of the sentence in which the Court has agreed, it is not for us, with our inadequate knowledge of Danish law, to demur. Neither do we call in question the judicial leniency with which their decision has been formed; but, believing that the law on which the sentence rests, whatever its suitability to the age in which it was enacted, is less in harmony than it should be with that charity which now happily prevails, we implore your Majesty to grant that royal exercise of mercy which will not only accord with the prayers of those who sent us, but draw down upon your Majesty's head the blessings of the whole Christian world.

Deeply anxious, moreover, for the future welfare of our brethren, as well as for the interests of vital religion in this land, we further entreat your Majesty to suffer such laws as prevent an unfettered appeal to the word of God no longer to exist; convinced that though in this, as in every legislative change, difficulties may be felt, no obstacle will present itself but such as your Majesty's wisdom and authority will be more than sufficient to overcome.

We, therefore, beseech your Majesty to give to the baptists in your Majesty's dominions, not partial, but entire liberty of worship; humbly submitting to your Majesty, that the long tried loyalty of the baptists renders the restriction of their worship to certain towns, as a test of character, unnecessary. And should they be compelled, in order to the enjoyment of their religious rights, to quit their business, their connexions, and their homes, we trust your Majesty will pardon us in saying, that such a regulation would be deeply deplored, not only by ourselves and the denomination which we represent, but by Christians in Great Britain of every name.

And now, again expressing our gratitude for that personal indulgence which your Majesty has shown us, and which it will never be in our power to forget, we leave the cause of our afflicted brethren in your Majesty's gracious hands, and with earnest supplication, that under the guidance of infinite wisdom your Majesty's decisions may be

such as charity and truth require, and as the "King of kings" will finally approve; that your Majesty's reign may be happy, and long-continued; and that at last "an abundant entrance may be given" your Majesty "into the everlasting kingdom of our Lord and Saviour Jesus Christ,"

We are, with profound respect,
Your Majesty's most grateful, humble,
and obedient servants,

JOHN EUSTACE GILES,
HENRY DOWSON.

HAMBURG.

In a letter to Mr. Rothery, dated Hamburg, Sept. 18th, Mr. Oncken says, "I have immersed ten converts since my return, and others have applied. Our meetings are well attended—we meet with no interruption—and should the good Spirit of our God continue his presence and bless the word, we may look forward to a large ingathering of God's elect. I hope, too, the day is not distant, when we shall be permitted to meet unmolested in a larger place. The news from Memel is most encouraging, and by the close of next week I hope to have immersed there *thirty-four converts*."

Having referred to the mission of Messrs. Giles and Dowson, and to the case of his friends at Copenhagen, he adds, "Our brethren have nobly refused the offer made by government to give them their liberty, if they will keep quiet until the final settlement of the whole affair. The case becomes daily more interesting, and a considerable portion of the nation is taking the part of the sufferers. The church has authorized other brethren to baptize, and ten more converts will have received this deeply interesting ordinance by the time you get this scrawl. Our heart and mouth should thus be constantly employed with the praises of God, and our heart and hands fully employed in a work which has been so signally blessed. May the Lord keep us low and in humble dependence on himself, and all will go on well. May we ever remember, that he cannot and will not give us any share in the glory connected with the salvation of sinners, and may we have a heart that shall fully accord to these. Our dear brethren at Oldenburg, Marborg (in Lessia), and at Othfresen (in Larorer), are now exposed to severe persecutions. The pastor at Oldenburg has had again to pay five louisdors for immersing, and the brethren at Marborg have been exposed to the payment of fines for refusing to have their children sprinkled. Blessed be God! he enables his children to take these things joyfully."

NEW CHAPELS.

BIRMINGHAM.

A chapel which will seat nearly 1000 persons, in Heneage Street, Birmingham, was opened for divine service on the 9th of June. It has been erected under the auspices of the Birmingham Baptist Union; and the Rev. C. H. Roe, Secretary of the Baptist Home Missionary Society has accepted an invitation from the committee to labour there.

LLWYNI, GLAMORGANSHIRE.

A new chapel, 44 feet by 36 within the walls, having three galleries, was opened for divine service on the 8th and 9th of September, at Llwyni, near Bridgend. Sermons were preached on this occasion by the brethren R. Edwards, J. Lawrence, D. Thomas, D. Naunton, T. Jones, D. Jones, W. Jones, D. Davies, J. Vintin, R. Williams, T. Morris, T. Davies, E. Oliver, and J. James. The expense incurred is £666, of which £151 have been collected and paid.

ORDINATIONS.

ALCESTER.

The church at Alcester, Warwickshire, has given an invitation to Mr. James Allen, late a student at Derby, to become their future minister, and their late pastor, the Rev. Joseph Price, has fully resigned his office, and all ministerial connexion with that church and congregation.

COVENTRY.

We are informed that the Rev. John Watts, formerly pastor of the church meeting at Maze Pond, Southwark, has become co-pastor with the Rev. F. Franklin at Coventry.

HOOKNORTON, OXFORDSHIRE.

The Rev. John Blakeman, late of Broms-grove, has removed to Hooknorton, and entered on his duties as pastor of the church there.

BLISSWORTH, NORTHAMPTONSHIRE.

The Rev. J. G. Stephens, late of Kidderminster, has recently undertaken the pastorate of the baptist church at Blissworth.

'OTLEY, SUFFOLK.

The Rev. W. Glanville has accepted an invitation to the pastoral office from the church at Otley, and intends to enter upon his labours there on the second Lord's day in the present month.

RECENT DEATHS.

MR. JAMES ROPER.

Died, August 11, 1841, after a few days' illness, in the 50th year of his age, Mr. James Roper, senior deacon of the baptist church at Eye, Suffolk. From his early youth he was remarkable for steadiness and a serious turn of mind; and while yet a young man, he was savingly converted to God through the preaching of the late Rev. W. W. Simpson. Though in all that indicated an attention to religion he was opposed rather than encouraged by his relations, he nevertheless secured every possible opportunity of hearing that venerable servant of God, who for several years preached in a cottage in the town. When the chapel was erected in 1810, Mr. Roper felt a lively interest in the progress of the building; from the time of its opening he was a regular attendant, and soon became a teacher in the sabbath school. In January, 1812, he was baptized and received into the church, about fifteen months after its formation. Here he was by no means inactive. He was chosen superintendent of the sabbath school, and faithfully discharged the duties of that post, till his call to the deacon's office, and the claims of his rising family, compelled him to resign it to other hands.

As a Christian his character stood high, and was regarded with general and deserved respect. His unbending integrity, connected with a modest, unassuming disposition, secured the esteem of all who knew him, while his eminent spiritual-mindedness gained him the warm attachment of his Christian friends. He evidently lived near to God; he delighted in the law of the Lord; his attachment to the ordinances of grace was very great, and his observance of them punctual and devout. In the discharge of the deaconship he was exemplary and very useful. Its various duties he performed with diligence, and at the same time with a cheerfulness that proved that the welfare of the Saviour's cause lay near his heart.

His death was such as might have been anticipated from his life. It was calm, peaceful, and happy. He departed in humble and unshaken confidence in God his Saviour. By the nature of his disease he was prevented speaking much, but it was sufficiently evident that all was well. On one occasion when visited by his minister, the question was put, "Have you any fear in prospect of death?" He instantly replied, with peculiar energy, "Blessed be God, none at all." His sufferings were very great, but he was enabled patiently to endure them, till his spirit was dismissed from the body, and received into the mansions of eternal rest.

MRS. MARGARET HAMILTON.

This venerable disciple finished her course, at the house of her son, at Moate, in Ireland, Sept. 1, 1841, in the 83rd year of her age.

MISCELLANEA.

STATE OF THE GENERAL BAPTIST CONNEXION.

The following paragraphs being extracted from an essay written by a general baptist minister, to which a prize was awarded by adjudicators, who also are general baptists, we presume that the views given of the present strength and operations of that body are accurate. The tone of complaint is attributable to the purpose of the author, which was to excite to additional effort; but this we suppose has not affected the exhibition of facts.

"If we look back seventy years, to the time when a few feeble and scattered chiefly village churches united to form our association, and compare the present aspect of the body, we shall joyfully exclaim, 'Who hath despised the day of small things?' From that time to the present there has been a gradual increase in the number of churches, members, ministers, and places of worship connected with our union. A comparative glance at the statistics of the denomination will illustrate this. Thus, not to go very far back, we may begin with the year 1809, and observe the progress of the body at different periods ten years apart. 'The number of members in our churches in 1809, was 5,227; in 1819, 7,428; in 1829, 10,474; in 1839, 14,377. Here, after all the numerous deductions made by death and by unfaithfulness, there appears a steady increase in the connexion; and not only so, but we perceive that increase advancing in a progressive ratio proportionate to the numbers on which the additions are made. In the ten years following 1809, the increase on 5,227 was 2,201. At the close of the next ten years, the increase on 7,428 was 3,046. In the subsequent ten years, the increase on 10,474 was 4,103; being, when the number of members in the churches had doubled, nearly a double increase. In 1809, the number of churches in the association was 54; in 1839, it was 120. 36 pastors are mentioned as the number at the former period, and 99 as that at the latter. During this period, the improvement in our places of worship has not been less considerable. Many commodious meeting-houses, and some of them large and spacious buildings, have been erected. Nearly 80 new chapels have been built or purchased, and about 30 more materially enlarged.' Still there is much room for la-

mentation. Our number, as a connexion, is yet small; and, what is worse, our efforts to extend the kingdom of Christ are on a diminutive scale, and will not bear comparison with those of other denominations. Some churches, once flourishing and prosperous, have decreased in number; others have lost their first love; and many do little or nothing for the cause of Christ. We may ascertain the facts of the case, by attempting to answer such inquiries as the following:—

“What are we doing as a body for home?”

“In the first place, it must be obvious to every one at all acquainted with the subject, that our efforts are very confined and localized. They are principally limited to five counties, namely, Derbyshire, Leicestershire, Nottinghamshire, Lincolnshire, and Yorkshire. In these five counties we have 68 churches, containing 10,276 members, or more than two-thirds of the whole connexion. In some other districts our body is a mere fraction; thus there are 7 counties in which we have only 11 churches, containing but 586 members; while in 20 counties, or about half of the island, together with Wales, Ireland, and Scotland, we have no churches at all. In London, with a population of nearly 2,000,000, we have but 4 churches, containing in the whole 822 members. This statement will suffice to show, that we are making but a slight aggressive movement on the four millions of our fellow-countrymen who live in almost heathenish darkness. We have our Home Missionary Societies, and a few stations are supported by them in different districts, but very few; for the whole amount that was raised by all the churches for them last year was but £271. The zealous secretary of the Baptist Home Missionary Society remarked at a meeting at Bristol last year, that he would leave to the independents and Wesleyans, as the most numerous and wealthy, the charge of three millions of our benighted population, and the remaining million might fairly lay claim to the attention of the baptist churches. Such a number, he added, would require at least 300 missionaries; at present they had only 108. Now as the churches of the other baptist body are just about ten times as numerous as ours, a tenth part of this number, or one hundred thousand, may fairly lay claim to the attention of the general baptists. Probably not half this number, after seventy years' progressive increase, are at present either directly or indirectly influenced by the ministrations of our body. How widely then must our efforts be extended before an additional multitude, so much larger than all our churches and congregations, can from us be brought to hear the word of life!

“What are we doing for the millions of the heathen?”

“All that can be said on this subject may be comprised in few words. Our foreign efforts are concentrated in one part of the wide field of India, Orissa, and the neighbouring districts—a part of the heathen world to which God, in his providence, wonderfully directed our body, and which the Christian church seems by common consent to have allotted to us. Taking into account the scanty means that have been employed, and the comparatively little time our mission has been established, God has favoured us with an unusual measure of success, and by this encourages us to display a spirit of greater zeal and enterprise. We have there seven missionaries and their wives, and these are aided by a little band of assistant native preachers. So far the account is pleasing, but is this all we can do? Are all our brethren and sisters in our different churches alive to the interests of a dying world? Ah, no! With shame and grief let it be stated and be read, that a comparison of the list of churches with the last report of the Missionary Society, shows that forty of our churches, or just one-third of our whole number, had done nothing, absolutely nothing, toward this object during the year, not to mention the pitiful sums several other churches contributed, when contrasted with their ability. A weekly penny from every one of those who, professing to be constrained by the love of Christ, and anxious to live to his glory, have united themselves to our churches, would enable the committee of the society to employ fifteen missionaries as easily as five. No one surely will say this could not be done!

“What are we doing towards providing ministers and missionaries for home and foreign stations?”

“We have one small college at Loughborough, for the support of which between three and four hundred pounds are, with difficulty, annually raised. The number of students is necessarily limited to seven or eight; the appointment of a classical tutor has been long thought desirable, but in the present state of the funds is out of the question. Even in the present extent of the connexion, it is desirable that from fifteen to twenty young men should be constantly in training, to meet the exigencies of bereaved churches, to occupy new stations which are opening before us, and to satisfy the urgent claims of our wide and important foreign missionary field, from which the pressing cries of multitudes are wafted to us on the breeze, ‘Come over and help us.’

“This review of the exertions of the general baptist body, for the extension of Christ's kingdom, sets before us many sad and humiliating truths, and may serve to account for our still occupying so small a

place among the thousands of Judah. The conclusion of the whole matter is, that while other sections of the Redeemer's church have failed to do all they might have done, we, in proportion, have done far less than they; 'other Christians are greatly outstripping us in the race of holy effort and pious benevolence; this is the case both as to home and foreign operations.' Retire, dear reader, to thy closet, and ponder over this striking fact, that last year the average contribution of each member in our body (supposing members only to have contributed, which, of course, was by no means the case) to the different important objects now named, was *two shillings and tenpence three farthings!* or a fraction more than a *half-penny per week.* This was all! This was all that from the wealth of some, the competency of many, and the poverty of others, abounded to the riches of their liberality! This was all they furnished to the treasury of the Lord, for the overthrow of Satan's kingdom, the furtherance of the gospel, and the salvation of the world. Brother! Sister! Take this matter to heart, and say, 'WHY should not my countenance be sad?'

PRESENTS TO MINISTERS.

The church and congregation meeting in Horsley Street Chapel, Walworth, under the pastoral care of the Rev. R. G. Le Maire, celebrated the septennial of his pastorate, July 28, 1841; when a purse of £25 was presented to the pastor as a token of their affection for his zeal and diligence.

The young ladies of the bible class assembling in Shacklewell Chapel, at the last meeting of the class, presented their pastor, the Rev. J. Cox, with a very beautiful and expensive pulpit bible, as a mark of their esteem. Upwards of thirty young females attend; and that they appreciate such instruction is apparent from the fact, that this is the second time they have publicly expressed their gratitude.

At a public tea meeting held in the baptist chapel, Newark-on-Trent, on Friday,

Sept. 3, the young men who form a class of inquirers, presented their minister with a handsome and valuable tea-pot, with the following inscription engraved on it. "A token of esteem, from the young men inquirers, to the Rev. C. Kirtland, Newark, Sept. 3, 1841."

RESIGNATIONS.

The Rev. Joseph Burton has resigned his office as pastor of the baptist church at Amersham, and accepted an engagement as an evangelist in connexion with the Baptist Home Missionary Society.

The Rev. Henry Howell has resigned the pastoral charge of the baptist church at Ratlesden, Suffolk, and will terminate his ministry there on the 10th of October.

MARRIAGES.

At the baptist chapel, Eye, Suffolk, by the Rev. Eliel Davis, August 6, Mr. W. WELTON to Miss MARIA FISHER, both of Eye.

At the baptist chapel, Eye, Suffolk, by the Rev. Eliel Davis, Sept. 7, Mr. THOMAS DOWNING to Mrs. ELIZABETH GREEN, both of Mellis.

At the baptist chapel, Eye, Suffolk, by the Rev. Eliel Davis, Sept. 12, Mr. JAMES MARKWELL to Miss CHARLOTTE ELSEGOOD, both of Brome.

At the baptist chapel, Dartmouth, by the Rev. E. H. Brewer, Sept. 14, Mr. THOMAS LAKEMAN of Brixham to Miss MARY BUSSELL, daughter of Mr. T. Bussell of Blackpool Mills.

At the baptist chapel, Castle Donington, Leicestershire, by the Rev. J. J. Owen, Sept. 22, the Rev. J. CHAPMAN of Collumpton, Devon, late of the Baptist College, Bristol, to Miss ELIZABETH OLDERSHAW, eldest daughter of Mr. Thomas Oldershaw, gent., Spital House, Castle Donington.

CORRESPONDENCE.

ON THE EAST ANGLIAN BAPTIST THEOLOGICAL EDUCATION SOCIETY.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—You may probably have heard that our brethren in this and the adjoining counties have, for some time, been

contemplating the establishment of an English Education Society. Acquainted with the fact that our denomination has suffered extensively in these parts from an uneducated and an unintelligent ministry, we have earnestly desired to remedy the evil by providing ministers for our churches who shall

be thoroughly furnished to every good work. In such institutions as Stepney the education is of a higher order than we think necessary for village preachers. Our object, therefore, has been to devise measures for giving to candidates for the ministry in our villages and smaller towns, a plain, English, theological education. After several preliminary meetings, we resolved to summon a general meeting of the ministers and representatives of all our churches in East Anglia. This meeting was held at Diss on the 10th of August last, and was distinguished by much vigorous solicitude to raise the character of our denomination, and thereby to promote the cause of God. After much consideration, it was unanimously and very heartily resolved, "That a society be now formed for the purpose of giving to members of baptist churches, candidates for the Christian ministry, an English theological education, and that it be called 'The East Anglian Baptist Theological Education Society.'"

The institution will be located in this city, and we hope our friend the Rev. John Green will accept an invitation which has been given to him to become the tutor. His doing so will be an ample guarantee that the kind of education we desire to give will be well given. In the united judgment of the committee to whom the choice of a tutor was delegated, he possesses, with much aptitude for teaching, a well-furnished and well-disciplined mind.

It is expressly provided, that the course of instruction shall be confined to the study of the English language, history, mathematics, and natural philosophy, with a direct reference to the understanding of the Old and New Testaments, and the composition of sermons.

From what I have stated it will be seen, that we shall in no wise unfavourably interfere with our higher institutions, whilst we may effectively promote their welfare. It is not, I believe, an unusual thing for young men even to obtain admission to our colleges who have neither taste nor capacity for their classical pursuits. Might not such ones be commended to our institution to the benefit of all parties concerned, and might not we transfer from our institution any who develop superior mental power?

For our education society allow me to plead earnestly with all the friends of our denomination throughout the land. Of the need of such instruction as we propose to give there can surely be no doubt. Deplorable, indeed, is the state of many of our churches through the influence of an ignorant ministry, and yet more deplorable, in respect both to doctrine and discipline, will it become, unless we vigorously interfere.

As a ground of appeal for the support of

this institution, in addition to others which might be named, I may mention the fact, that the students will live with the tutor, and have all the benefit of his conversation and example as a pastor and a preacher. They will see how an experienced man acts in reference to his preparation for the pulpit, and to the events which occur in the congregation and the church.

Donations, in order to a proper commencement of our proceedings, and subscriptions of any amount, together with English books of theology or general literature, will be respectfully received by me on behalf of the institution.

I shall be happy to furnish a copy of the rules to any friend who will apply to me.

I remain, dear brother,

Yours faithfully,

WILLIAM BROCK,

Secretary, *pro tem.*

Norwich, Sept. 2, 1841.

ON THE BIBLE TRANSLATION SOCIETY.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Your readers, and especially those amongst them who take an interest in the "Bible Translation Society," will not have forgotten that the committee of that institution had the gratification of voting £1000 in April last in aid of the translations carrying on by our beloved missionary brethren in Calcutta, £500 towards the Bengali Bible, and £500 towards the Hindustani New Testament. The last overland despatch brought a letter from Mr. Thomas addressed to our lamented friend Mr. Dyer, and dated Calcutta, July 3rd, acknowledging the receipt of that remittance in the following terms:

"I have to acknowledge, which I do with many thanks, your kind letters of the 16th and 27th of April respectively, together with their enclosures, viz. a power of attorney, or duplicate of a bill on the governor-general for £825 13s. 10d., a contribution from the American and Foreign Bible Society, and the first of a set of bills for £1000 from the Bible Translation Society. A thousand thanks twice told for this timely aid. The whole has been anticipated, or nearly so, by works already done. The receipt of these contributions has brought great relief to my mind, and the kind language with which the remittances have been accompanied affords us encouragement to press forward in our delightful and all-important work. I long to write to the worthy secretary of the society, and express the lively sense we entertain of the kindness and value of his exertions on our behalf, and on behalf of the myriads who are looking to us for the word of life."

It will be perceived, that before the arrival of this money it had been anticipated by the zeal of our brethren and the necessities of the heathen. It is for our churches to determine whether the important work of giving to the famishing millions of India the bread of life shall be impeded or pressed forward with unabated vigour. What their determination will be I have no doubt; but they will, I trust, bear with me, if I urge that it should be as prompt as I am sure it will be benevolent. "While Rome is deliberating Saguntum perishes."

Many churches and many individuals have from its formation intended to contribute to the Bible Translation Society, who as yet have not aided its efforts by sending their contributions. But let it be remembered that death in the meantime has been putting thousands of the designed objects of their bounty for ever beyond their reach.

Shall I be excused if I mention, that as a consequence of my last letter, inserted in your August number, I had the pleasure of receiving by post from a generous individual a cheque for £20; and as the result of a former, a contribution in manufactured goods fit for the Calcutta market of the value of £100. These examples I may be permitted to exhibit to all who have the ability to imitate them. Your pages are the only medium through which I can do this, and you will have scarcely less pleasure than myself should your civility in giving a place to my communications lead in renewed instances to similar results.

I am, my dear Sir,

Yours very truly,

EDWARD STEANE.

Camberwell, Sept. 18, 1841.

A HINT TO PASTORS AND CHURCHES RESPECTING MEMBERS WHO ARE ABOUT TO LEAVE THEIR COMMUNION.

DEAR SIR,—I believe in some denominations, when a member is about to leave his home for a time, it is usual to give him a letter of recommendation, by the presentation of which he is at once introduced into the confidence and fellowship of those brethren where he may be placed. Something like this is occasionally done amongst us, but I believe it is the exception, not the rule; for out of between twenty and thirty cases of application for occasional or more permanent communion, only three have been recommended by a note under the pastor's hand. Now many of these persons have complained much of their isolated and uncomfortable condition, knowing no one, and no one taking notice of them, and so they have gone on for months and even years. Would not the expedient suggested tend

greatly to the removal of this evil? Besides, if it were generally understood that pastors furnished persons leaving home with a note of recommendation, it would be looked for as a guarantee for character, and if given only for a certain time, say three or six months, it would serve as a remembrance of church union, and be an occasion of pastoral intercourse, which in too many cases has been neglected, until neither pastor nor church can ascertain where their members live, or what has become of them.

I am, dear Sir,

Yours very truly,

W. F. POILE.

London, Sept. 2, 1841.

EDITORIAL POSTSCRIPT.

Advertisements, and communications respecting the profits of the Magazine, should never be sent to the Editor. When this is done, it always occasions delay, and sometimes endangers the writer's object. The right course is described on the wrapper.

A friend who takes a lively interest in the infant baptist church at Uxbridge is anxious that we should give publicity to the fact, that early in October some land is to be sold which would furnish a very eligible site for a chapel, being in a populous district, remote from any place of worship. The congregation meets temporarily in a room over the market-place. The Baptist Home Missionary Society affords aid towards the current expenses, but cannot of course undertake the erection of a chapel.

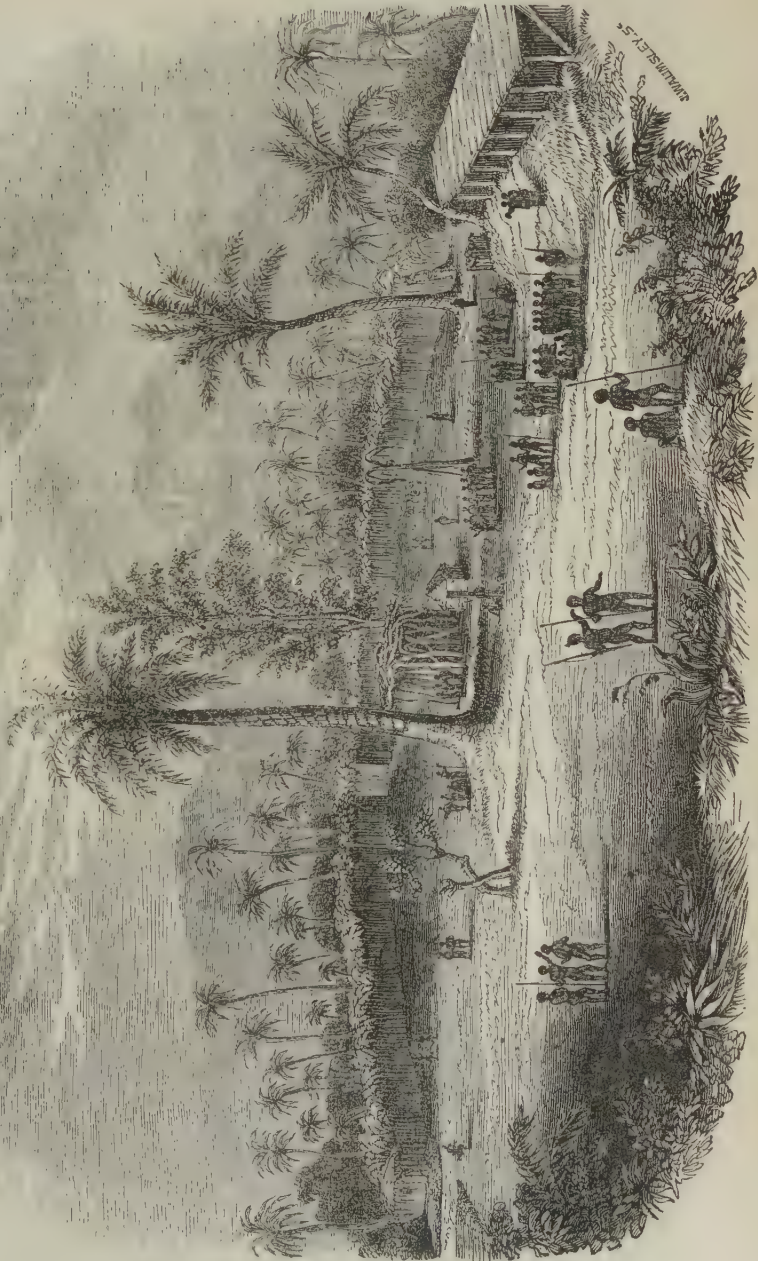
A correspondent in Aberdeen informs us that the biographer of Mr. Coles was mistaken in supposing (page 215) that the late Mr. Hey of Bristol assisted Mr. Coles in his sabbath school exertions in that city. The person referred to, he states, was Mr. Hay, a resident in Aberdeen, who closed a life of great usefulness soon after Mr. Coles's removal.

An error crept into the account of Banbury Chapel in our last, which we are requested to rectify. The original estimate was £1725; the present expectation is that the expense will be £2000.

We are requested to state, that communications for the Treasurer of the Bible Translation Society must in future be addressed to J. H. Allen, Esq., North Brixton, London.

The Rev. Joseph Belcher is preparing for the press, in one volume, *The Baptists of Britain: their principles, history, and present state.*

MISSIONARY HERALD.



THE PLAY-PLACE AT BASSILLI IN FERNANDO PO.

WESTERN AFRICA.

THE engraving on the other side of this page is taken from a sketch drawn by Dr. Prince, of the scene of some of the missionary essays in which he and his colleague have engaged. It represents the "Play-place" where dances and festivals are held by the inhabitants of Bassilli, a native village in the interior of Fernando Po. This Play-place is about one hundred and thirty paces in circumference; and is surrounded by palm-trees, wild canes, and a variety of shrubs. The open shed upon a bank of earth at the right hand of the spectator is the Palaver House, a place for discussing grievances, deciding disputes, and settling other social business. It was from the uprights of this shed that our friends suspended their hammocks for the night of the 28th of January. A little beyond this is the stump of a tree and a small shed of dried sticks, constituting a charm for the cure of diseases. The low building on the left-hand side is a kind of cage, intended in like manner to deter the rats in the neighbourhood from destroying yams; and, somewhat nearer, is a tree supporting two stakes united at their tops so as to uphold a cluster of palm-oil nuts, another charm prescribed for the prevention of personal injuries to the players when handling or hurling their spears. In the central part of the back-ground is an arbour of living trees, originally planted as stakes, by order of the Dotter, or magician, to avert sundry evils. Within this arbour the king, with some of his elder subjects, takes his place on public occasions; and here he sat, when, on the 29th of January, the missionaries first addressed him and his subjects respecting the Great Salvation. Our readers will peruse with much interest the following account of what took place, written by Dr. Prince.

We passed a night of broken slumbers, but awoke refreshed at grey twilight, and our ears were almost at the same moment saluted by the proclamation shouted by the king (according to promise), from before his hut to the awakening inmates of his village. The call was made in a peculiar metrical tone, agreeable to the ear, and in short harmonious sentences from a stentorian throat. An immediate and general response was given, just as if the whole population had simultaneously started into life at the first sound of their ruler's voice, and as if all were in the attitude of attention without their huts. Silent as death till his royal pleasure was fully declared, they then, as with one tongue, sounded their consent in tones like the gay and cheerful crow of a number of chanticleers. The king replied, and there was a short pause, till presently I heard a sound as of the rustling of leaves and shrubs, and forthwith started from the thicket that surrounded the play-place a ready company of expectant hearers. The sweet morning air, the music of the little songsters in the tree before us, the faithful voice of the heathen king, and the ready compliance of his simple subjects, the novelty and sublimity of the purpose for which they were

assembling, altogether originated in my breast an inexpressible delight, and opened the day with unusual cheerfulness. About 130 collected, dividing themselves into sections nearly corresponding with their ages.

Here and elsewhere the women are the most tardy in giving attendance; the larger proportion who do come bring infants or children; their backwardness is partly referable to the custom of excluding them from palavers. When we have signified a desire for their presence and have stated that our palaver is for women also, and good for all, surprise has been manifested, and the women seem amazed and timid; they also betray a shame to appear in their naked condition before us, and crouch down and attempt to cover themselves as they approach or retire; they commonly shrink from our proffered hands at first interviews, and few take them with apparent confidence. Whenever too the subject of polygamy is named, or either of us kneels at prayer, or, what is still more offensive, when Jesus is named, a laugh is excited; but I am disposed to believe that it is an expression of a vacant mind, surprised into something quite new to it, rather than indicative of contempt or repugnance. In the midst of my

first address to them, and after I had striven to show them the fallaciousness of their superstitions, and to shake their confidence in their dotter, this man went on one side, and in a moment a great number gathered round him; I wondered what was to come, especially when thirty or forty ran off at great speed, as people pursued or giving chase. Our interpreter, however, made an agreeable solution of the riddle, by telling us that by command of the king, the runaways were gone to bring fowls to present to us as a thankoffering; five were handed to us, besides bread-kind, and tope (palm-wine), and we were told they were very thankful, wished to hear more, and would gladly welcome a teacher. They say "they must believe what white man say." We disbursed a few beads to the piccanniny mammas, and gave his majesty a likeness of Queen Victoria that graced the bowl of a tobacco-pipe, and also delighted him in a present of some of the weed.

I shall add to the interest of this tale by a short account of a second visit we paid to them yesterday. We set forth at half-past five, A.M., on foot, to see the people of Banapa, a village a little nearer than Bassilli. As we approached, those we first espied ran away from us, bolting into the bush as usual; but as soon as we conveyed to them what is our errand, to talk to them about "Dupée" (God), and that we were their friends come all across "the great salt water" to teach them his book, they peep out of their lurking places, and ere long are pleased more than they can express; and frequently after we have thus been fled from at our entrance, the contrast of conduct at our sortie from the villages has been very striking; they then laugh and gambol around us, and vie with each other who shall have most of our regard. We had not succeeded in apprising Banapa of our intended visit, and therefore had a very scanty attendance, the more so as they are preparing for a festival to be holden on Tuesday next, to provide for which many are in the woods, hunting. We had the satisfaction, after speaking to about forty people, to sit with the king, and a few others, for the best part of an hour upon the flooring of his hut, getting some acquaintance with their *natural religion* by a series of catechetical questions. Our interpreter dwelt eleven years amongst the Boobies or Adeeghas, is conversant with their language and manners, and personally known in most of the villages in this quarter of Fernando Po. We have some intention of returning to Banapa on the day of their festivity, as we are sure to have a large company then, and before their rejoicings begin. Thence we went to our better acquaintance the Bassillians, who no sooner saw us passing by their scattered huts than out they came to welcome us as old friends, and as a matter of course, and unbidden, accompanied us to the play-place. This was in the forenoon, and our ar-

rangement was to defer till the evening our preaching, as a time most suitable to them, for the convenient hours are in the first of the morning before they go to their farms or provision grounds, and in the evening after their return. We had come prepared for another night in the Palaver House, but seeing so goodly a number of volunteers, and finding the chief would enlist many others, we quickly agreed to meet them as soon as we had cooked and ate breakfast, during which operations we had about us a crowd of spectators, with whom we endeavoured to cultivate an intimacy. It was with great difficulty one or two could be persuaded to taste of our food; success was obtained with these by urging that we should take it as a token of their confidence that we were their friends. With another, that after great reluctance and hesitation tasted some sugar, we had a hearty laugh, and exchanged a significant merriment with the by-standers. We handed him some powdered coffee, this he used as snuff, when he took a second pinch with an evident goût.

Upwards of two hundred assembled: a more attentive auditory could not be given: sobriety and concern were depicted upon their countenances; and during the three quarters of an hour which I engaged them, by illustrations familiar to them, and calculated to convince of the depravity of their hearts, and the alienation of them from God,—of his right to them, and of the only way they could become friends with him, and pointed out, by such parabolical figures as they could understand, their helpless state and need of a heavenly friend, they seemed not to tire, and showed the same respectful, earnest interest when brother C. followed and gave a concise exposition of the ten commandments. We have great pleasure in visiting the aborigines; though so dark in their minds, disgusting in habits, and so truly a distinct and neglected race, yet there is a simplicity, a harmlessness, and a childish goodness belonging to them, which engages both the compassion and confidence of an observer: and though our ministrations amongst them are impeded by unacquaintance with their language, and by the difficulty of descending to the scale of their intelligence, yet I experience in these difficulties, and by the grace of God, a profitable humbling of a vain mind, and have that word most seasonably impressed, which says, "Without me ye can do nothing."

Before we separated we put a few questions, with a view to ascertain whether any effect had been produced upon them, and requested that if any one had felt the risings of sorrow for having lived so long a stranger and enemy to God, such a one would declare it; the general reply was, "Nobody's heart broke." I attach a value to this ingenuous response, and do not faint because of it, for the Holy Spirit works in man ere the subject can discern his operations, and the fact of these people having been two or three times summoned by the

king in the interval of our visits, to be reminded by him, and by his grey-beard chiefs, of what the white men had said, may be the first beginnings of a heaven-born struggle, it may be the kindling of a flame destined to consume the stubble of superstition and to light the way for these heathen people to the mansions of peace and purity.

The most recent intelligence from these brethren with which we are acquainted, is contained in a letter from Mr. Clarke to Dr. Hoby, dated, Fernando Po, June 25, 1841.

God is in much mercy favouring me with health; and the valuable life of my beloved colleague has been graciously spared, and soon I hope to see him again at his important work, with his accustomed diligence and zeal.

We have heard so little from home, that we are greatly in the dark in reference to your intentions and proceedings in regard to this most important and interesting mission. But we cannot suppose that you have sent us here, and gone forward so far, and been favoured with such encouraging prospects, only to raise a hope to be blighted, or a cause to be neglected. It is vastly important that, without a day's unnecessary delay, men should be sought for and sent, to follow out what God has most propitiously begun.

After a residence of nearly six months here, I certainly think, and so does Dr. Prince, that the island of Fernando Po is the most healthy part to be found on the coast of Western Africa. Here there is much rain, and we are now in the midst of the rainy season, and travelling is inadvisable, if not impossible, at this time of the year; yet in a town of nearly 1,000 inhabitants, your missionaries will find work; and the work of acquiring languages

may be carried on by means of natives from nearly all parts of the coast and the interior to which they may wish to go in the dry season.

The natives are a quiet race, amounting, I suppose, to full 12,000. I have got the names of forty towns or upwards; and of those on the south side I have not yet been able to obtain the names of all. Those we have visited have readily brought about 300 to their playground to hear an address; so that, reckoning fifty towns, and only an average of 250 to each, we should have 12,500 souls. Several of these natives appear very willing to hear of God, and 115 are living in the town of Clarence as servants and canoe men. Some few of these, who understand English, attend upon the preaching of the word, and one has joined our class as a catechumen, or inquirer.

I shall now draw these imperfect lines to a close; and do so in the hope that soon we shall be able to enter Africa by the Niger; and at Adda Kuddu, or some other place near the confluence of Ishadda, plant the banner of the cross, and find a resting place, or rather a starting point, for the servants of the God of heaven.

EAST INDIES.

CALCUTTA.

In a letter dated June 9th, 1841, Mr. Thomas writes thus:

Many, many thanks to you, Mr. Beeby, and our American friends, for the draft to which your letter gave cover. The amount has been fully anticipated by the works which have already left the press. I have written to our good friends in America, thanking them for this renewed token of their kind attention to our wants, and earnestly pleading for further contributions. I also intended to write either to Mr. Beeby or Mr. Steane, to solicit further help from the Bible Translation Society, of which we are in urgent need. I find, however, I cannot possibly write to either of those kind friends by this opportunity. Kindly convey to the committee of the Translation Society the heartfelt thanks of the Calcutta Brethren for the contribution already received, and tell them our eyes almost fail in looking for the further aid their published documents have encouraged us to expect. When we heard of the formation of the society, we felt confident of support; and in, I hope, humble but firm dependence on God and his people, we went forward in our work, exerting ourselves to the utmost to meet the demands of the country, which came pouring in upon us from many

quarters. We are still going on, but with very much subdued feelings, and sometimes with considerable hesitation. We have printed portions of the Old Testament, but are at a loss to know how the cost is to be provided for, unless from hoped-for supplies from America. A reprint of Genesis is called for, but we dare not undertake it until we get replies to the letters which we sent some three or four months ago. I earnestly hope the committee will not lay any embargo on our labours in either the Old or New Testament, but allow us to act as the necessities of the mission and of the country may mark out the path of duty.

I forgot to state in my last that a son of the late Capt. Page, of Monghyr, trained up in a great measure under our worthy brother Leslie, had offered himself for missionary labour, and been unanimously accepted by the brethren,

for the present on probation. He appears a most eligible person, and promises to make a very good and devoted missionary. He is at present at Serampore employed in Mr. Mack's school, but I believe he has given Mr. M. to understand that he will leave him in about a month from this time. We have proposed that he should reside with brother Evans, and labour under his direction. Brother Leslie will no doubt bear a willing testimony to the character of the young man, and the propriety of his being engaged. Indeed, he strongly recommended him to our notice, and encouraged him to offer his services.

With the exception of brother Ellis, who is very ailing, the mission families are in pretty good health. All worked almost to death, but kept alive.

On the 2nd of July, Mr. Thomas writes again:—

It is my painful duty to inform you, that our little band has been again reduced by the return to England, in consequence of ill-health, of our esteemed brother Ellis. You will no doubt remember that I have in former letters repeatedly referred to his health as being very precarious, and intimated that, in my opinion, his return to England would at an early period become absolutely necessary, unless prevented by death. The circumstances, however, in which we have for so long a time been placed, rendered it imperative for him to remain at his post as long as possible; while his own ardent attachment to the institution under his management made him unwilling to leave, while any prospect of continued usefulness remained. Hence, though very ailing when Mrs. Ellis and their children left in the beginning of March, he was fully resolved to remain if possible until further help could be obtained from England. Such was the desire of his heart, but his constitution proved unequal to the task, and after struggling for a season to carry out the measures he had proposed to himself, he has been under the necessity of resigning his charge, and returning to England. It is very probable that the crisis has been hastened by his change of circumstances after his wife left. Be that as it may, the decline of his health soon became apparent, and latterly proved fearfully rapid, so much so, that only a week elapsed from the time he made up his mind to leave us and his actual embarkation, and within that interval our fears were greatly excited lest his death should take place before he could get on board. He embarked on the evening of the 21st. ult. We heard from him two or three days after by one of the youths of the Institution who accompanied him part of the way down the river; when the young man left, he was no worse, but apparently no

better. Since then we have not heard. We pray that his life may be spared for further usefulness, but our hopes are far from sanguine, and we shall not be surprised to hear of his being called to his eternal reward before the "Ariadne," in which he sails, can reach her destination. For the satisfaction of the committee, our afflicted brother obtained the certificate of his medical attendant as to the necessity of the step he had taken: a copy I enclose on a separate sheet.

On Mrs. Ellis's leaving, our dear friends Mr. and Mrs. Small removed to the Entally premises. Mr. S. took charge of the Native Institution, while Mr. Ellis retained that of the Native Christian Institution, together with the domestic concerns connected with it; but on his health so failing as to render his immediate return to England necessary, Mr. and Mrs. Small were requested to take charge of these concerns also, with the general superintendence of the Institution. Our arrangements for the conduct of the Institution are not yet complete; indeed we are in such a state of weakness, and have so many important duties to discharge, that we feel very much at a loss to determine what course to pursue. To add to our perplexity, brother Small is just now very unwell, with fever. I much fear his constitution will not stand the climate; thus far he has often been very ailing. What with deaths and removals through ill-health, our mission has been severely tried, and may be said to be in a precarious state, but the Lord reigneth and he will provide. He will yet show the path of life, and carry on his own cause, and glorify himself. Oh that those who remain may be found faithful to their trust, and successful in their work! We are willing to abide by our posts to the last. You will, however, permit us to urge you to send us out help with as little delay as possible.

Can you not find some tried men,—men who have had some three or four years' experience as pastors of churches? Do, my dear friend and brother, think of us and see if something cannot be done.

Mr. Evans, who has charge both of the Benevolent Institution and of the church meeting in the Bow Bazar, writes thus, July 4th:—

You may rest assured that it is not a desire to appear frequently before you as a correspondent that prompts me to write. I have, in fact, *no leisure*: and besides, I earnestly wish to fulfil my course here, and do my utmost to promote the great ends of our society whilst health and strength are mercifully continued. Whilst so many, more robust than myself, fail, in a climate so enervating it becomes my duty to labour diligently as long as favourable opportunities are afforded. I am very happy, and I hope useful in my work; and I feel it an honour to serve the mission abroad after having given some humble proof of my interest in its welfare at home. That your remaining brethren here have much to do, amidst fearful responsibilities and Christian anxiety of no common order, you can easily conceive. God grant us all strength "equal to our day," and make us "faithful even unto death." Do remember us constantly in prayer. 2 Thess. iii. 1; Heb. xiii. 18.

You will well remember my frequently expressed desire to endeavour by all means to become independent of the society as to my pecuniary support. The principal object which I have, indeed, in this present hasty communication is to inform you that with much economy and self-denial in the management of the Benevolent Institution, I can now draw from its funds fifty rupees per mensem, and that after the 1st of July the church under my pastoral care will contribute fifty rupees per mensem for the same purpose. Accordingly you will find from the statement of the agents here that I shall consequently draw one hundred rupees per mensem less from the funds of the society. I shall hail the day when more can be realized from the church and the institution also. My purpose is fixed, and I shall not be easily diverted from it, believing, as I do, that it should be the object of every one of our missionaries to free himself as soon as possible from entire *pecuniary* dependence on the funds of the society.

It will grieve you much to be informed by this mail that brother Ellis is also compelled to return home. To us it is a source of sorrow, alleviated, indeed, by the information that additional labourers are preparing to leave you for India; but we do earnestly hope that you sympathize with us in our existing depressed condition, and that, as an evidence of this, you will endeavour to be more full and consolatory in your letters. Our brethren complain much of your brevity. I have done all I can to convince them that you are most fully occupied, but still they think that your

chief affectionate anxieties travel westward; and a very natural desire is expressed by all to know you more as a friend and brother, common to us all, in Calcutta. I love you too cordially for you to be permitted to attribute this to any other cause than a desire to honour you. As a long-trying and faithful servant of the society you ought to be entitled to respect and affectionate regard to all who wish well to Zion, and I shall be the last on your list of correspondents to find fault with you.

The trials of faith and patience (all doubtless sanctified of our God for good) which your brethren here are compelled to endure, certainly claim the sympathy of the entire committee. Whilst there is so much in the people of India to urge them forward in their course of Christian devotedness, it is very affecting to us, and it must be so to you, that so many labourers, from whom so much was anticipated, are mysteriously removed. We can but recur to the pleasing commission of our Lord, and rest confidently in his gracious promise, "Lo! I am with you always." Brethren Yates, Thomas, Wenger, Small, and myself, every one of us absolutely overwhelmed with missionary engagements of the most arduous character, are all that are left to conduct the affairs of the society, and promote its objects in Calcutta. Surely this simple fact, apart from all other considerations which it suggests, must tend to excite and bring into practical operation the zeal of our Christian friends in Great Britain.

The Benevolent Institution still continues to prosper, and engages much of my time and attention. The church in Bow Bazar is united and zealous, and I am not permitted to labour there without many indications and assurances of the divine presence and blessing. I hope to baptize several shortly in addition to fifteen already received since January. The church and congregation have recently contributed upwards of 800 rupees towards the erection of a new pulpit, and some necessary alterations and repairs to the chapel. One hundred rupees twelve annas have been collected after a sermon for the Tract Society here, and now an effort is being made to enable us to establish a library. If any friend in England would cheerfully contribute 5*l.* toward this latter object, many spiritual and permanent benefits would be the result. Blessed are they who are prompt in giving, where help is so urgently required.

My dear wife unites with me in affectionate regards to you, and to all dear to us. She is

in pretty good health. Indeed we have much cause of gratitude in this respect, and our confidence is in our heavenly Father and friend, for days to come. I have never relaxed from my labours since I came here, and my health has never been much affected, except after visiting the villages. We have had

a very trying season, and like all "new comers," we have had our share of suffering, but of this I am not disposed to speak, except in terms of gratitude to God for support and consolation, when earthly sources were all dried up. "Let God be magnified."

The Twentieth Annual Report of the Calcutta Auxiliary Baptist Missionary Society has been recently received. Like the Report of the preceding year it includes an account of the Baptist Mission in India, and gives a brief survey of the Parent Society's operations in other parts of the world.

The report of missionary labour in India is, as last year, divided into three parts: the 1st detailing the operations in or near Calcutta carried on in immediate connexion with the Auxiliary Society; the 2nd the other operations of the Baptist missionaries in Calcutta; and the 3rd those conducted by missionaries of the Parent Society at the other stations.

I. Under the first head are mentioned:

1. *Preaching to the heathen, &c.*

The report states: the committee should have rejoiced, had the circumstances of the mission allowed of its being carried on with greater vigour and to a greater extent. Mr. Aratoon, Shujáat Ali and Gangá Nárayan Sil, have been constantly engaged in this good work, aided by Mr. W. Thomas and Mr. De Monte, when in Calcutta. Several of the senior students in the Theological Seminary also have been more or less employed in making known the gospel to their countrymen.

2. *Native Churches.*

1. The church in South Kalingá—formerly under the pastoral care of the late Rev. W. H. Pearce. Present pastor: *Shujáat Ali*. Number of members, 40: of whom a considerable proportion are East Indians.

2. The church in Intally. Pastor, the Rev. *J. D. Ellis*. Members, 19.

3. *Stations near Calcutta.*

1. Haurah and Salkiyá.—Pastor and missionary, Rev. *T. Morgan*. Members, 18.

2. Narsingdarchok.—Assistant missionary, Mr. *W. Thomas*. Members, 69.

3, 4. Lakhyántipur and Khárá.—Assistant missionary, Mr. *F. De Monte*. Members at the close of the year—at Lakhyántipur, 69: at Khárá, 42.

II. Under the second head, comprising the operations carried on in or near Calcutta, but not at the cost of the Auxiliary Society, we find mentioned:

1. *The Churches in Circular Road and Lál Bazár.*

The former of these continues to be severely

tried by the want of a regular pastor. Present number of members, 78.

The latter is now under the pastoral oversight of the Rev. W. W. Evans. Number of members, 75.

2. *Schools.*

1. The Benevolent Institution, under the superintendence of the Rev. W. W. Evans.

2. The Native Institution at Intally, established last year,—under the superintendence of the Rev. Messrs. Ellis and Small.

3. The Native Christian Institution: the male department of which, including the theological seminary, is superintended by the Rev. J. D. Ellis, at Intally; whilst Mrs. Penney continues to take charge of the female department, which occupies separate premises in Kalingá.

3. *Biblical Translations.*

In this department of labour, to which the Rev. Dr. Yates continues to devote his time and talents, the following works have been completed during the year.

In *Sanskrit*: The New Testament.

In *Hindustáni*: A large edition of the New Testament, and of the Gospels and Acts, in the Arabic,—and of single gospels in the Persian character.

In *Persian*: An edition of single gospels and of the Gospels and Acts.

In *Bengáli*: The Pentateuch and the Proverbs,—also a new edition of the Psalms, and editions of single gospels.—

Comprehending in all a number of 104,000 copies of various portions of scripture completed during the period embraced in the report: whilst the issues from the depository during the same period have amounted to the number of 57,000 copies. The total of receipts on behalf of translations has been Rs. 20,578.

III. The third part of the report contains a summary of the Parent Society's operations at the other stations of continental India. These are *thirteen* in number.

1. *Cutwa*.—

2. *Súrí* in Birbhum.—Rev. *J. Williamson*. Number of members, 45.

3. *Monghr.*—Rev. Messrs. *Leslie* (Europe), *Lawrence* and *Parsons*—members, 48.
4. *Patna.*—Rev. *H. Beddy*—members, 16.
5. *Banaras.*—Rev. *W. Smith*—members, 10.—Church at *Chunar*, 8.
6. *Allahábád.*—Rev. *L. Mackintosh*—members, 17.
7. *Agrá.*—Rev. Messrs. *Williams* and *Phillips*—members, 51
8. *Dithi.*—Rev. *J. T. Thompson*—members, 10.
9. *Jessore.*—Rev. *J. Parry*—members, 99—of whom 31 were baptized during the past year.
10. *Barisál.*—Rev. *S. Bareiro*—members 8.
11. *Dacca.*—Rev. Messrs. *Robinson* and *Leonard*—members, 19.
12. *Dinájpur.*—Rev. *H. Smylie*—members 11.—Church at *Sadamahl*, 22.
13. *Chittagong.*—Rev. Messrs. *Fink* and *Johannes*—members, 13.

Among the most interesting features of the work described in this report may be mentioned the comparatively large accession to the church in *Jessore*,—the eagerness after scriptures and tracts, manifested at *Dacca* and *Chittagong*, and the murder of the native preacher *Buda* at *Sádámahl*.

We conclude our notice by extracting a part of the *Summary subjoined to the tabular statement of the Mission*:—

"The present missionary strength is 17 European missionaries, 11 East Indians, and about 40 natives, total 68. There are 23

churches, of which 1 is English, 10 are native, and 12 mixed. The additions to the churches during the period embraced in the report were, by baptism 112 [80 of whom were natives], by restoration 24, by dismissal from other churches 95, total 231. The decrease during the same period, by death 22, dismissal 67, exclusion 52, withdrawn 4, total 145: clear increase 86. The present number of members in all the churches is 787, of whom 266 may be reckoned as English, and 521 as natives. For the edification of the members of the churches and of others who meet with them, there are held on the sabbath, 21 regular services in the English language, at which the average attendance is about 1,340; and in the native languages 60 services, with an average attendance of about 2,400 persons. These services are exclusive of prayer-meetings and preaching to the heathen. The tracts distributed during the past year must have been upwards of 80,000, and the scriptures not less, it is believed, than 40,000."

Every annual report is an *Ebenezer* encouraging the people of the Lord to proceed in their work,—but likewise calling upon them to give praise and honour and glory unto him, whose name shall be great among the gentiles even from the rising to the setting sun. Let our constant prayer be: Hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven.

We observe the following respectful notice of the Sanskrit version of the New Testament, recently completed by Dr. Yates, in the *Calcutta Christian Observer* for March last:—

We have been favoured with a copy of the translation of the New Testament into *Sanskrit*, by the *Calcutta Baptist missionaries*. The typography, binding, &c. of the volume reflects the highest credit on the Baptist brethren, while the work itself, independent of its value as the word of God, translated into this most sacred of all the languages of India, is one of no small literary merit. We congratulate our Baptist friends on this new accession to our stores of translations into the primary lan-

guages of the east. May the Spirit of God rest upon this, and every version of God's truth in India. We have now the New Testament, and the Psalms translated by the same brethren, ready for distribution amongst the pandits and bráhmans of India. To those interested in the spiritual welfare of such, we would recommend that they forward a copy of this most excellent work to the learned pandits and bráhmans in the circle of their acquaintance.

HAURAH AND SALKIYA.

Mr. Morgan gives the following account of his engagements, and of occurrences at these stations.

I have lately baptized five individuals at our chapel, three of whom were natives, one an East Indian, and one a Portuguese. These persons had been for some time on probation, and had given fair evidence of repentance towards God and faith in the Lord Jesus Christ.

Some of them endured much reproach, opposition, and persecution from relatives and friends, but the gospel, which is the power of God, has enabled them to take up the cross. May they continue faithful to the end.

Local Missionary Society.

The missionary society which was established here a few years ago, through unavoidable circumstances, had ceased to exist, but lately, finding a small increase in our English congregation, I determined to make an effort to revive it. The friends and members entered cheerfully into the work,—and now I am happy to inform you that we have hitherto succeeded even beyond our expectation. At the last committee meeting we passed a resolution to the effect, that we would take upon ourselves the whole pecuniary charge of the station, including two native preachers, one of whom is Harish Chandra, the young bráhmán that was baptized about a year ago. He has entered upon the work of preaching the glad tidings to his countrymen, and we find him very useful in many respects. He is supported by the auxiliary society, and has a small salary just to provide him with necessaries. While he is daily acquiring knowledge, he is at the same time applying it to practical purposes.

Excursions in the neighbourhood.

During the continuance of the cold season we made short excursions up and down the river, and thereby had an opportunity of seeing many persons and places, and of ascertaining the views, feelings, and spiritual condition of the people. A few particulars may not prove out of place. At Báli, a large village about eight miles from here, mostly inhabited by bráhmans, we experienced a considerable degree of opposition. As a specimen, a respectable bráhmán took a tract from my hand, tore it to pieces, and then deliberately threw it in my face. Upon my asking the reason, he answered he only wished to know whether or not I was perfect, and his standard of perfection was freedom from anger. The people at last became noisy and clamorous, and we apprehended that there was some *design*. We therefore thought it prudent to sound a retreat, and went to our boat, to which the mob followed us.

On another occasion we went to Baranagar, nearly opposite. Having entered the enclosure of a number of temples, we were soon surrounded by the bráhmans who were in charge of the temples; they placed us at a considerable distance from the idols. I then said to one of the bráhmans, "Why do you treat me so badly? I am a pádrí." He answered, I did not know that, and immediately placed me near the idol, procured me a chair, and we entered into conversation. The bráhmán contended that they were emanations from Brahma, and that good and bad actions are not to be attributed to them, but to God. As this assertion is so very common, I should like to see a good tract on the subject: it may be attended with much good. Before departing we gave them some books; they seemed much pleased with Genesis and the Psalms.

Scene by the river side.

The Bárani Pujá was celebrated on the 20th of March, on which day we went to Bándá ghát. The native preachers remained at the chapel the greater part of the day, preaching and distributing tracts to large bands. I remained about three hours to give tracts at the river side, and was then obliged to return and prepare for the pulpit.

I was astonished to find such an immense concourse of people; thousands from a considerable distance had left their homes, exposed themselves to many privations to come for salvation by bathing in the Ganges; and in the number there were a great many females with children in their arms and hands. Among others I saw two carriages of a peculiar construction. Upon inquiry I learned from the driver that he had brought two females from Orissa, sixteen days' journey. How many Christians neglect the means of grace at their very doors! Oh! how shall they escape, if they neglect so great salvation!

Oh that the daughters of Britain could realize the scene at Bándá ghát on that day; the misery, the crimes, and the privations attending it! They would weep and exert themselves more to send the gospel to those who are without hope and without God in the world.

Ghat murders.

I occasionally visit the gháts on this side in order to distribute tracts, and I am sorry to say that ghát murders continue to be perpetrated, as the following instance will prove. Having gone down Bándá ghát one evening, I saw a man immersed in the river to the ankles. The tide was coming in fast. I requested a relative of the man to remove him from the water. He hesitated to do so. I then said, If this man be drowned, I shall charge you with murder. The man was then removed: he died however shortly afterwards. It appears that he had come a distance of three days' journey and was taken ill the night before of cholera. No medicine was given to him, but during the greatest agony he was kept in the water. I endeavoured to reason with the people. The answer was, This is our custom, and it is so commanded in the shástras.

There are also found at the gháts a number of females, whose relations are all dead; and who consequently come to the banks of the Ganges to die, and while remaining there are exposed to many privations and wants.

I am not aware that there are any efforts made either to alleviate the miseries of these poor creatures, or to prevent murders. Are these evils beneath the reach of Christian benevolence? May the Sun of righteousness soon rise with healing in its wings on these regions of superstition, darkness, and cruelty.

The Charak Pujá.

During the charak pujá this year, I am sorry to say that there was no apparent diminution of cruelty or of spectators. The richest bábus on this side had poles erected in their gardens as usual. We divided ourselves into two parties in order to distribute tracts; the noise was so great that preaching was out of the question. I saw one devotee fixed to the transverse pole, and in an instant he was whirling round in the air with fearful rapidity, smoking his huka very deliberately. After he was lowered, a drum was put in his hand, and he continued for some time to beat the drum and to dance, whilst other men were put to the rope, when the circular motion being increased, the blood was streaming down his

back, and the people shouting in such a manner that I was forcibly reminded of Mr. John Thomas's quaint saying, "Do not send men of feeling to India, or they will soon die." I distributed my tracts and left the scene, sad and sorrowful; but, I trust, with renewed motives to greater exertions to make known to them the way of salvation.

We continue our bazar and road preaching. The common people hear us gladly, but the bráhmans oppose as usual. Last week a bráhman told me the sáhiblog were great drunkards. I took the opportunity to tell him, that *Kulins* are now employed in making rum, contrary to the shástras, which produced a roar of laughter from the people, whilst he went away evidently displeased with the reply which he had provoked.

DELHI.

Mr. Thompson writes as follows, dating from The Fair at Hardwár, Bhárápur, April 12, 1841.

Being now on my way home, I sit down to give you an account of some of the incidents of the season. In the first place, the fair was not an overflowing one, in consequence of a very crowded one having recently taken place at Hardwár on the occasion of the Vá-rani, and which attracted a similar crowd to Garhmukteshwar. Still the attendance was such that four American brethren with their native assistant, and Devigir, Mannirám, and myself, had ample employment through most hours of the day among the thousands that did assemble; and truly thankful and joyful we are at having had such an opportunity of making known the Saviour, and disseminating his word among tribes and people ordinarily beyond the reach of missionary labours, and the bulk of whom we may never again meet in this life. It is true that curiosity alone may have prompted a great many people to take our books; but as that curiosity has led to beneficial results in some instances, it may in others; and the utter stranger to revelation may become an inquirer after divine truth, a believer in Jesus, and a follower of the re-proached faith of the gospel.

Different reception of the Scriptures.

The course of divine truth, however, is not uniform. Some of our hearers dispute every inch of ground, and canvass the truths of the gospel and the absurdities of their faith with the frenzy of men who seem to have every thing at stake. They oppose every thing advanced, deny the conclusions drawn, and yet feel a strange interest in the books which condemn them, and finally take them. This has

been an almost every-day scene for the last twelve days, and acted frequently through each day. But numbers of ascetics of various orders asked for our books and took them without contention, apparently under an impression of the nature of their contents, and a persuasion that the books are what they are represented to be, *the word of God*. Some of these men belonged to no particular province, but the greater part came from the Panjáb, and were of the class called Udásí. For them and for the Panjábis in general, our American brethren were well provided with tracts and the gospel of John in Panjábí; for having a press at their command, they can perform wonders. Tracts, and a gospel that had no existence last year, have since been compiled or translated, printed and disseminated. How thankful must they be for their privileges. I know that I largely partook of their joy in availing myself of their supplies, especially in Panjábí, to meet the wishes of numerous applicants in that language, whom I must otherwise have disappointed.

Destruction of Tracts.

Amidst all our liberal distributions this season, it has been matter of deep regret to us to see many more tracts destroyed this year than had ever been done before. This I am inclined to ascribe to the influence of the bráhmans of the place, who appear now to have a trembling apprehension of the downfall of their craft by the diffusion of gospel knowledge. In a conversation with Mannirám they evidently gloried in having effected the destruction of some tracts whose scattered

fragments were shown to him, and they threatened still further to show their rage against our books when an occasion should offer. Yet these men never offer to destroy their almanacks, which unhesitatingly affirm that their adored Gangámái has but fifty-eight years to flow, or that space only for the continuance of her fame! and the conclusion is, that with the ceasing of her *mahatam* her worship will be extinct; and yet none of the craft quarrel with the almanack-makers for these unqualified assertions. *

Even among this class of people I am happy to say there are some who possess our books and read them, and time will show whether they do so altogether unprofitably. One Pandá did leave the fraternity some years ago, though not under the influence of the divine word, so that the body is capable of infraction. Mulá is the name of a bráhmán who first professed himself a Christian under Mr. R., and then became a Mussulmán.

Traces of former distribution.

The numerous applications for Christian books and the almost universal desire to become acquainted with the chief points of our faith, I would consider as the effects of previous distributions of the sacred word and gospel tracts; for had these been utterly destroyed or inefficacious, to what are we to ascribe the above indications? Books have evidently been read, their tendency perceived, and they have either led to right conclusions, or induced discussions and doubts which may have ended in the above results among persons who had previously not possessed the word. It is not unfrequently the case that a man mentions the express gospel or the particular tract he requires, and alludes to some discourse of our Saviour's or some striking passage of a tract.

A young Muhammadan

interested me not a little in this way. He requested a tract he had not, and, not remembering the titles of those he had, *he repeated perfectly the hymns* at their end, and thus distinguished those he had. This was both pleasing and promised well, and I rewarded his diligence by giving him the volume of the gospels and acts in Urdu. When will you give me the Psalms, Genesis, and Exodus in Urdu for such diligent readers, and I may say lovers, of sacred compositions? But your hands are too full as yet.

A Brahman of Lahore

appeared to take a deep interest in our books, which he now saw for the first time. This interest arose not so much from a previous acquaintance with those books, as from having, for two or three years past, doubted of the efficacy of his own shástras, the reading and expounding of which formed his chief employment. Besides the disuse into which his

shástras had fallen with himself, he noticed an increasing languor in the attention of his hearers, and both these circumstances prepared him to listen with peculiar interest to the claims set forth in behalf of the Christian revelation. He has now departed to his country with the treasure of God's word in Sanskrit and Hindí, and with suitable tracts, under an engagement to see and consult me when he shall have thoroughly examined them.

A Brahman of Ambarsar

also showed more than a common interest in the Christian scriptures, though not as novelties, for he has been acquainted with them in a great measure these thirteen or fourteen years: time has not lessened his esteem for them, but on the contrary, if I may believe his assertion, his conviction of their divine origin has received a strong confirmation by the political events of that period.

A Panjabi Musician,

whose is the odious employment of attending bands of *nats* or nautch girls, surprised me not a little by his acquaintance with the gospels. He had read them, knew in general the separate contents of each, and desired to know why there was a difference in their statements of the same events. It was very evident he had obtained his views from a personal examination of the books, and not from acquaintance with Muhammadans who bring these matters forward in a different way and in a different spirit. The books he obtained, he carried away and put into the hands of two Panjabi females, who were seen reading them.

A peculiar class of readers.

Another description of persons rather surprised me by asking for our books, and, when knowing their tendency, accepting of them. These are certain bráhmans or pandits, deputed to Hardwár by Shir Singh, the ruler of the Panjáb, for the reciting of the praises of Chandi a certain number of times each day, for fifty-one days; in which service, called Varni, and Práyog, 140 pandits are engaged at Hardwár, who receive one rupee four annas a-day each, or 25,000 rupees in all for the service. At Lahore, Ambarsar, Cashmere, and Jwálá, also, there is a similar service being performed, but by a smaller number of readers: and the object of the whole is Shir Singh's quiet settlement on the throne, and the destruction of his enemies. Even if the British should lend him their aid, Chandi devi would still have the credit of having influenced that measure, say the Chandi páthaks! These men, at least some of them, with their shástras in one hand, took Christian books with the other, and so far as their intentions could be penetrated, appeared determined at least to give them a reading, if they did not mean

to follow it up by an examination of the subject-matter of the books. The sight, however, was pleasing; and the fact that such men of their own accord take our scriptures to read, is an indication of what the millions of the heathen world beyond the company's provinces may do, when "the wonderful works of God" recorded in their own particular language, are once within their reach.

One of these men asked me how I could prove the Lord Jesus to be God. I replied, by the testimony of prophets before the incar-

nation, by the evidence of the miracles and declarations of our Saviour to that effect, and by supernatural change wrought in the minds of sinners at their conversion, and their progressive sanctification, and ultimate meetness to dwell with God in glory. He asked what were the names of the prophets who had so expressed themselves with reference to Jesus being God. I handed him the tract, "The Testimonies of the Prophets," and the volume of the prophets, and he carried them away to examine them.

WEST INDIES.

JAMAICA.

MONTEGO BAY.

The arrival of Mr. and Mrs. Lloyd at Montego Bay is announced in a letter written July 23rd, by Mr. Burchell, who has been long anxiously looking for that assistance which we trust Mr. Lloyd will be able to render him in his extensive sphere of labour. It will be seen with regret that Mr. Burchell was labouring under bodily indisposition at the time:—

I am happy to say that Mr. and Mrs. Lloyd arrived in safety last evening at 6 o'clock, terribly fatigued; still they are well, and I hope will be spared and prove a blessing to this portion of the church of Christ.

Since I last wrote you, I have been again brought low by sickness, fever, and severe bilious attack. I am however getting over it, at least I hope so, but am not able to attend to business, or go from my house as yet. I am the more thankful that Mr. Lloyd is come, as I could not have conducted the services on

Sunday coming (the 25th); and though I might regain a good degree of health I could scarcely have ventured alone on the approaching August meetings.

My child Estheranna is also unwell; indeed the season is very oppressive just now, much sickness, and many cases of yellow fever in the town. I trust that our new friends will not suffer from the severity of the season. I introduced them to our medical men this morning when they called upon me, who I am sure will do their best for them.

RIO BUENO.

The following pleasing extract is from a letter written by Mr. Cornford, August 4th:—

I have the pleasure to forward you, on this occasion, the information that on the 26th of June, eighty-one persons were baptized in the sea at Dry Harbour, and on the following day received as members of the church under my care. But as these were far from comprising the number who were judged fit subjects for communion with the church, the ordinance of baptism was again administered at Rio Bueno, on the 31st of July, when sixty-eight individuals received the rite, who were on the following day admitted to the Lord's table. Other persons who applied to be thus numbered with the followers of the Redeemer I have been compelled, for a time, to refuse, simply because I had not sufficient

leisure to examine them fully. Some of them had walked ten or eleven miles before seven o'clock in the morning, and it was with sincere regret that I refused to converse with them until another opportunity should present itself. In conversing with those who were approved, I could not help feeling the force of the scripture "I sent you to reap that whereon ye bestowed no labour," for of all those hitherto examined by me, only *one* has professed to have received real good from my instructions. From her case I have gathered some encouragement, as she feelingly said, "At Dry Harbour me hear de words dat *break my heart*," whilst from what I have already known, there is certainly a hope that when

I have finished my course, if not before, fruits will appear of which I can now know nothing.

It is now my object, dear sir, to entreat you if possible to induce the committee to send me out a schoolmaster. I would keep the school myself if I could; but I cannot. I would obtain the money from the church if I could; but that I cannot do: I will forward my accounts for the half year as soon as I can, and from them you will plainly see that the 500 people I have under my care have done their best. The house at Calabar is undergoing very extensive repairs, rendered

necessary by the rotting away of much of the wood work; and for these repairs we have paid our way. Horses and chaise have also been bought and paid for. Thirty pounds sterling is contributed for the African mission, &c. &c. And for three months the children formerly attending the school have been, to the grief of their parents, mere idle vagrants. What can I do? the supplications for a school are repeated every week; but when I ask for more money they reply they do cheerfully give as much as they can. Will you be so kind as to do what you can to obtain assistance for me?

BAHAMAS.

ARRIVAL OF MISSIONARIES AT NASSAU.

The following letter from Mr. Bontems is dated Baptist Mission House, Nassau, New Providence, July 21:—

Through the good providence of God we have arrived in health and safety at the port of our destination. We entered the harbour at Nassau on Friday the 16th of July, after having about five days' calm within a hundred miles of the place; during which the heat was excessive. Mr. Capern came to meet us in a boat, and was very glad to welcome us to his home. He looks thinner than when I saw him in England, and his voice has been weak for some time. Lately, I think he has had too much exertion for his strength in this warm climate. People are coming in for some advice or other nearly all day. He has many come from the out islands to ask for his assistance amongst them. He has also evidently done much for the improvement of the premises, including both chapel and house, though much more is needed. The inside of the chapel is in good order, but the stone of which it is built is so porous and soft, that it wants a coat of cement. I preached in both the chapels on Sunday, and they were very much crowded; there could not have been less than 700 people in the evening, and

scarcely a white person among them. They seemed to pay very great attention, and to be very anxious to learn.

At the prayer-meeting on Monday evening there were nearly 400 people, and the propriety with which they expressed themselves surprised and delighted me. Their appearance was particularly clean and neat, and their conduct in the house of God very becoming. Upon the whole the station appears to be in a much more flourishing state than I expected to find it. Between sixty and seventy were added to the church on the first Sunday in this month, and there are still left several inquirers. The people very much need mental as well as moral culture; and any apparatus for schools, either for infants or larger children, might be made good use of here. The black people seem to be in a very improving state, and though they want a great deal of looking after, their willingness to attend, and gratitude for what they receive, are very encouraging. Mr. and Mrs. Littlewood are gone on to Turk's Island.

SHIPWRECK OF MR. AND MRS. LITTLEWOOD.

The sympathy of the reader will be excited on learning that Mr. and Mrs. Littlewood, having escaped the perils of the longer voyage from this country to New Providence, were shipwrecked in proceeding from thence towards Turk's Island; and that, though their lives were spared, nearly every thing which they took with them from England was lost. The following is Mr. Littlewood's account of the event:—

On Tuesday, July 21st, as we were beating our way, the vessel was carried by a strong current to the windward of the Southampton reefs, and the captain expected that he was on

the lee side of them. Mrs. L. and myself were very ill, and not being comfortable, as our fears had been much excited, we took only a part of our clothes off. We were just

dozing when the vessel struck the rocks ; we were sensible of what it was, and put our things on immediately and went on deck, and found every one engaged in trying to get the vessel back, but she still forced herself further into them. The long-boat was soon put off, and the mate tried to find the deepest water ; we were then pained to learn that we were on a complete bed of rocks, and it was impossible to get the ship off ; and even if she could be got off, we could not get clear of the reef, as we were surrounded by rocks, some standing out of the water, others two or three feet under it, and besides the reef extended for miles. Every hope of saving the vessel was gone. When the captain saw this, with a broken heart he said, "The ship is lost, and we must see to the saving of ourselves : " we brought all our boxes and things on deck, and thought that we might have an opportunity of saving them, but the mate, who had been out with the long-boat, said that it was impossible to be saved, unless we derived assistance from land, as we should not be able to clear the rocks ourselves. We gave a signal of distress by a light, and early in the morning by a flag, but it was all in vain. Never was the morning watched for with greater anxiety ; but as every prospect of being saved died away, we calmly resigned ourselves into the hands of the Lord. I had not an overflow of joy, but still was happy. I felt the Lord's presence to be sweet ; it did indeed comfort our hearts. As we could get no assistance, it was planned to send the mate and a few others to Conception Island, to see if any help could be afforded from thence ; but just as he was leaving, we found that the vessel was turning much on the lee-side ; this was fortunate, for if she had gone on the other, we must have been lost, as there was deep water on that side for ten or twenty yards. In a moment she gave a tremendous crash, and sank immediately about ten or twelve feet lower. There was then a general rush for the boats ; Mrs. L. fell from the top of some boxes, that were piled up with the hope of saving them, into one of the boats, or rather she was caught by two men, and thus mercifully saved. When every hand was safe in the boats, we thought it the better way to make for land as soon as possible, as we were afraid the vessel would fall on her side and turn us over. We tried for a long time, but could not clear the rocks ; we

again returned to the vessel and soon made the second and third attempt without success ; at length the mate, after striking four times, cleared them, when the captain, myself, Mrs. L., and two sailors also succeeded. The sea was very rough, and every moment we expected to be turned over, but, through God's assistance, we were landed safely on Conception Island about nine o'clock on Wednesday morning, and though there was not a single individual to receive us and make us welcome, we spent three of the happiest days in our lives there. We shaded ourselves by an awning that was saved ; the only thing we wanted was water. We saved two guns, powder, and shot, so by this means we supplied ourselves with sea birds, and also had plenty of fish. The next day the captain went to Cat Island, and obtained assistance. On Saturday, at three, we left Conception Island for Nassau. Though the accommodations were bad, we felt happy in obtaining such. We arrived here on Monday morning a little before five, quite exhausted, not having our clothes off to sleep for a week. We went immediately to the Mission-house, where we received the greatest kindness, and were enabled to reflect on the goodness and mercy of God. I am satisfied that the Lord has done all this in love ; he has some wise end in it ; I pray that it may be sanctified to me and to all. I will give myself afresh to him ; I am not my own, and with his assistance will glorify him in my soul and body which are his. Dear sir, pray that I may be supported, and may be willing to comply with God's will in any shape. I am anxious to proceed to Turk's Island, but as the friends generally think that it would be unwise until the hurricane months are over, I suppose I had better remain here for a time. Should the society be inclined to send Mrs. L. and myself another outfit, including a medicine chest, we should feel obliged, and should prefer the linen and clothes got up in Halstead. We will leave this to you. The cause in Nassau is in a good state ; brother Lyall alive, and is very much beloved, and exceedingly useful. This evening I attended a prayer-meeting at the old chapel ; there were at least five hundred present. The Lord is about to do great things for this people. If the Baptist missionaries will work whilst it is called day, they will soon reap a glorious harvest.

Mr. CAPERN writes, July 28th :—

Mr. and Mrs. Littlewood and Mr. Bontems arrived in safety at Nassau on the 16th instant. We hailed their coming as a token for good. When we saw them we thanked God and took courage, believing that they were designed to be instruments in the divine hand of turning back the captivity of Zion here. To myself it was indeed seasonable help ; as for the last month I have too sensibly felt that the

excessive heat, and my numerous pressing engagements, were beginning to tell upon my strength. My voice has failed me in the evening, so that I have been compelled to close the sabbath evenings' services rather abruptly. To travel all day under an almost vertical sun, which I have been under the necessity of doing when going to Adelaide and Good Hope Hill, and to be working every day as

hard as on the sabbath, impaired my physical energies, and brought on a relaxation of the throat. But I desire with gratitude to God to say, that by remitting a little my labours, which my brother Bontems' arrival has enabled me to do, I am fast recruiting my strength.

After adverting to the painful dispensation which had occasioned their return to Nassau, Mr. CAPERN adds :—

It is now the opinion of all our friends here, and those well acquainted with these seas, that they ought not to go until the hurricane months are over, which are August, September, and October. They are to be with us during the day; in other words, they will board with us, and Mr. and Mrs. Maclure have kindly offered them the loan of a bed-room; this I trust will be far more comfortable for them, and I am assured far less expensive, than if

they were to take lodgings, or go to house-keeping. Whatever things they require for their immediate use they must endeavour to procure here; other things you perhaps will send him from England.

Mr. Bontems lodges in the Mission-house, and seems quite disposed to put up with the little annoyances which must be felt where there are small children.

HOME PROCEEDINGS.

EXEMPLARY CONTRIBUTIONS.

An effort to assist the mission of a peculiar character has been recently made, which it is expedient to publish as an example which may be advantageously imitated.

Mr. Harris, of Ceylon, who received some time ago a handsome present of paper from Messrs. James Smith and Co., of Hamper Mills, Watford, wrote lately to the head of the firm soliciting a further supply. On reading the letter, it occurred to Mr. Smith, that the depressed state of trade, however unpropitious in one aspect, might in another be favourable to Mr. Harris's object. He therefore communicated to his workpeople the facts, and informed them that he and his partners would furnish the materials for fifty reams, if they were inclined to fill up some unemployed time in the manufacture. The proposition was acceded to promptly. Men, women, and children devoted themselves cheerfully to the labour, which consequently is their free offering, the other expenses being met by their generous employers.

In a letter to a member of the committee Mr. Smith makes a suggestion which we will take the liberty to echo. It is—that it is probable that the present year will prove unproductive of the usual amounts to all our institutions, owing to the severe losses which most commercial men are suffering under, unless it should occur to them that a grant of goods would in many instances save the mission fund from the charge of purchases, and in others might be converted into money at a trifling loss.

A letter has just been received from a friend in the north of England, of which the following is an extract :—

“In the hope of doing something towards meeting the increased claims now pressing upon the Baptist Mission, and with the full expectation that others in the denomination that have it in their power will this year come forward with increased subscriptions, I shall double the sum which I have usually contributed. It is humbling as well as cheering to see how our mission is being sustained and blessed. Who are we that the work of our hands should be so honoured! But works undertaken and carried on in a right spirit never fail of success; and we all know that the patriarchs of this cause were men eminent for holiness, soundness of understanding, simplicity and vigour in their undertakings, and their works do follow them. May we of this generation not dishonour their names and works.

“I enclose a cheque for £100, and pray that all the offerings to this increasingly important cause may receive the sanction and blessing of him who gave himself for us.”

DESIGNATION OF MR. GIBSON.

The Rev. Robert Gibson, B.A., late of Stepney College and University College, London, was publicly set apart to the work of a missionary at the Baptist Chapel, Watford, on Friday, August 6th. The Rev. Mr. Cones began the service by reading the 72nd psalm, and offering prayer; Mr. Hinton delivered an introductory discourse, in which he adverted to the labours in which Mr. Gibson would probably be engaged in Bengal; Mr. Steane asked the usual questions, to which Mr. Gibson replied; Mr. Hull offered the designation prayer, and Dr. Murch gave the charge. The interesting service was concluded with prayer by Mr. Elvey. Though the weather was unfavourable, the attendance was very good; and those who were present appeared to feel a sacred pleasure in the engagements of the evening.

Mr. Gibson's departure for Calcutta was announced in last Herald.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to friends at Salisbury, for a box of useful articles for Mr. Reid's school in Jamaica; to friends at St. Peter's, for a box of useful articles for Mr. Knibb; and to Mrs. Lawden, of Birmingham, and to Mr. Young, of Ryde, for magazines, &c.

Parcels have also been received for Mr. Taylor, of Old Harbour; Mr. Phillips, of Agra; Miss Anstie, of Jamaica; and Mr. Daniel, of Ceylon.

Mrs. Capern desires gratefully to acknowledge the receipt of a parcel of needlebooks, pin-cushions, &c., from the Misses Bates, of Buckby, and the Misses Bumpus and Richards, of Northampton, for the infant school at Nassau.

Mr. Philippo desires to acknowledge, with sincere thanks to the kind donors, the receipt of boxes of useful and fancy articles, for the school bazaar, from Mrs. Philippo, and friends of different denominations, at Dereham; from Mr. Philippo, and friends of different denominations, at Norwich; from Miss Harvey, and friends at Aylsham; and from Mrs. Williams, and friends at Reading.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of August, 1841.

<i>Subscription.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>	
Porter, Mr. R.....	1 1 0	Lyme	12 17 11	Trosnant	14 11 2
		Weymouth	13 13 4	Twyn Gwyn	1 0 0
<i>Donations.</i>		<i>ESSEX.</i>		<i>NORFOLK.</i>	
Friend to the Cause	0 10 0	Loughton Association...	5 6 4	Dereham	0 10 0
J. G.	10 0 0			Kenninghall.....	5 0 0
Kightley, Mrs. for Africa	5 0 0	<i>HAMPSHIRE.</i>		<i>NORTHAMPTONSHIRE.</i>	
Sharp, Mr. for land in		Jersey	6 13 6	A Friend, by Rev. W.	
Jamaica	100 0 0			Gray, for Africa	5 0 0
T. P. a Thank-offering..	0 10 0	<i>HERTFORDSHIRE.</i>		Clipstone	21 10 0
<i>BEDFORDSHIRE.</i>		St. Albans, balance	12 10 0	<i>SOMERSETSHIRE.</i>	
Cotton End, moiety....	16 0 0			Bath, on account.....	40 0 0
Luton	64 6 0	<i>KENT.</i>		<i>SUFFOLK.</i>	
E. Waller, Esq.	10 10 0	Ramsgate, on account..	20 0 0	Bury St. Edmunds....	28 2 0
<i>BUCKINGHAMSHIRE.</i>		<i>MONMOUTHSHIRE</i>		<i>SURREY.</i>	
Chenies	20 0 0	Abergavenny—		Dorking—	
Haddenham —Jamaica		Lion Street	11 14 3	Mrs. Jackson.....	5 0 0
Schools.....	1 5 0	Frogmore Street	17 4 0	<i>WARWICKSHIRE.</i>	
<i>DEVONSHIRE.</i>		Bethesda, Basen-leg ..	8 11 0	Birmingham, by Mr. Le-	
Bovey Tracey	10 12 2	Blaenavon, Ebenezer... 3	14 8	pard	122 3 0
Brixham	3 3 0	Brynmaur	6 15 0	Coventry	54 0 0
Chudleigh—		Caerleon	16 8 9	<i>WILTSHIRE.</i>	
W. Rouse, Esq.	25 0 0	Horeb	4 3 8	Bradford—	
Mrs. Rouse's Mission-		Llanelly	3 3 8	C.....	25 0 0
ary Box	2 1 10	Llanthewy	3 0 0	<i>WORCESTERSHIRE.</i>	
A Friend	5 0 0	Llanwenarth	11 3 9	Astwood	24 12 0
Dartmouth	8 7 6	Nantyglo, Hermon ...	11 10 9	<i>SOUTH WALES.</i>	
Devonport, Morice-sq.		Newport—		Glamorganshire, on ac-	
on account	20 0 0	J. Lewis, Esq.	0 10 0	count	75 0 0
Modbury.....	8 6 1	English Church.....	11 11 1		
Paignton.....	12 1 1	Welsh ditto	17 2 3		
<i>DORSETSHIRE.</i>		Pontheor	17 0 9		
Bridport.....	1 0 0	Ponthydrynn	10 12 9		
Dorchester—		Sirhowy	3 2 2		
Mr. Froud.....	1 0 0	Tredgar—			
		Welsh Church	15 5 0		
		English ditto	12 11 8		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

OCTOBER, 1841.

THREE circumstances in the present position of the Society demand and have occupied the very serious attention of the Committee. We place them before the public that they may be met and dealt with as means may permit, and as concern for the glory of God and the salvation of souls may require; only premising that if we are not prepared to comply with the demand our own efforts have contributed to create, we had almost better do nothing for Ireland. These circumstances are, 1. That new fields are opening and additional agents are being called for in several directions. 2. That agents offer, concerning whose fitness and zeal the Committee are in possession of the best testimonials. And, 3. That the funds of the Society are greatly inadequate to its present expenditure, to say nothing of increase. The very lowest actual outlay beyond income which will have taken place on the day these sentences are published, will be £900. We leave these circumstances to tell their own tale: comment is unnecessary. We did not instruct the rising race in such large numbers in order that having awakened their suspicions that all is not right in the church in which they were born, no means should be provided of guiding them into the truth. When the late fervid Secretary of this Society, and its many friends, urged so strenuously the work of educating the children of the poor neglected Irish, was it thought that school instruction would bring them to Jesus Christ, and secure the triumph of pure and undefiled religion, and that no further pains were to be employed as these children were passing into the men and women of the present day? Nothing like it. The expectation was, that we should go on to augment our evangelical instructors, under whose care the seed sown in childhood might be watched over, and, if God should bless the effort, brought to maturity. The work is arduous, the result is small, and perhaps we may sometimes be discouraged; but let it be remembered, that a great work, when undertaken with insufficient and but feebly sustained means, only becomes more difficult. To relinquish our doings because they are not successful, were to imply either that success is denied us, or that the proportion in which it is realized is too small to repay these doings. Surely we shall say neither of these things. Where does God show us that he will not smile upon Ireland—that it is a land shut out of his merciful regards, whose sons he will not convert? And what have we done that we can deem it worth so much more of reward than has been gained?

For a reader over his widening district one of our brethren writes as follows:—

Dear Brother,—As to the reader, nothing can be more necessary to our success than that I should be supported by such a labourer. Remember the opposition I must every where experience—the indifference to our meetings sedulously inculcated—and then ask yourself, how can a preacher long sustain an interest among the people, if there is no one to keep the attention alive by visiting regularly, and to labour to get up meetings. A reader also can find out proper persons for special visitation by the pastor, and thus the exertions he may be able to put forth will tell with tenfold increased effect, by being skilfully directed. In the parish of D—, containing more than 1500 families, there is not a single reader of any description. In this parish I

have two stations; but I have not been able to give it the required attention.

This appeal the Committee have met by directing the removal to the station of a reader who till now has been occupying other ground.

—
Mr. MULHERN writes from Newtownards:—

The Lord has enabled me during another month to continue without interruption my feeble efforts in the gospel of his Son. I have as usual preached three times a week at Conlig, where, you will be glad to hear, the gospel still gains increased attention. The congregation generally has been larger

last month than ever before, while our Wednesday evening services have been considerably better attended; our place, even on these occasions, being generally well filled. And when we see persons not only attending regularly on Lord's-day, but also leaving their respective callings, and cheerfully assembling in the sanctuary on week evenings, I think there is reason to hope well. I have preached four times at Bangor last month, for large and seemingly attentive congregations. I mentioned in my last having preached for the first time at a place called Board Mills. I have been here since and preached for an overflowing congregation, in a large school-house adjoining a presbyterian meeting-house. The people all appeared exceedingly glad to see me, and I was much pleased with the spirit and attention which they manifested. I was kindly entertained at the house of the widow of the ex-minister of the place—a pious and amiable family. This is a very interesting neighbourhood, where I hope some good may be done—I regret that I can promise to visit it but seldom, as it is about eighteen miles distant.

I can say that about Conlig prejudice against us is happily and rapidly on the decline, among the people generally. Some influential persons, who have been among our greatest opponents, are now among our warmest friends, and are not only in the habit of attending themselves, but trying to induce others to do so too.

He writes again:—

Our cause here, thank God, never wore so encouraging an aspect as at present. I hope to baptize five persons at Conlig on next Lord's day morning, one of whom professes to have been savingly benefited by attending our services here; which he has regularly done for the last four months. This is truly encouraging. Blessed be God for the measure of success he is affording us. I cannot but feel great anxiety about our chapel, and regret that we cannot set the builder to work, when I see the winter season so fast advancing, and the little place which we have at present, but know not how long we may have it, quite too small already. If we cannot soon proceed with our chapel, so as to have it roofed in before winter, humanly speaking, it will be next to the death of our cause here. Dear Sir, pray for us.

Mr. BERRY writes:—

The month that is just now ended has been to me a month of much pleasure; I do not remember when I travelled so much; and, blessed be God, the more I have

laboured the more I find my health improved; and, what is still better, I have enjoyed health of soul and joy in the work of the Lord. After returning from Ferbane, I visited and preached at all my stations to congregations delighted to hear and anxious to become acquainted with the truths of the gospel. I find prejudice wearing away, and the message which we bear laying hold upon the affections, and gladdening the hearts of sinners. One R. Catholic, greatly respected, comes to me by night to talk about the salvation of his soul, and to receive instruction. He is a young man, and he says there are many of his acquaintance who entertain similar views to his; he is fully convinced of the errors of Rome, and is not far from the kingdom of Jesus. Another R. Catholic, a venerable old man, and truly a Christian, comes to meet me in the fields in the dusk of the evening, to talk about the love of God to sinners. I did not know at first why this old man met me as if by accident so frequently. I took occasion to say a word by the way to him, but latterly he unbosomed himself, and told me that, although a Roman Catholic, he purposely met me to talk about Jesus. I have latterly spent precious moments with him under a hedge, where I have enjoyed a pleasure that I could not describe. I find that he is in the habit of reading the Scriptures. Some of the doctrines of Rome he receives, others he rejects. I asked him, did he think there were many in the parish who entertained such views; he replied, "Many have doubts about some doctrines; many more notice the domineering spirit of the priesthood, but I fear few really love the Lord Jesus, but still, thank God, there are some who cling to Jesus, and love him with their heart."

From readers' letters the following extracts are taken:—

I have been out a few days, (says one), with Bro. M. this month, and the Lord was pleased to afford us many useful opportunities of reading and praying with the people. I was much pleased with a young man, a priest's nephew, that I met with in Bro. M.'s place, where he regularly attends for the sake of reading the Word of God. He has publicly renounced popery; he is much persecuted by his friends, but I trust that he has learned to count all things but loss for the excellency of the knowledge of Christ Jesus his Lord. On that morning he met with his uncle, the priest, who asked him was there any hopes of his return to his mother church. "If you mean the church of Rome, Sir," said the young man, "I have no intention, for I did not leave it until I saw by the word of God the danger of remaining in it." "Well," said the priest,

"you would sooner follow M. than the way that your forefathers followed." "I do not intend to follow Mr. M., nor any other man," said he, "but as far as he follows Christ and his apostles; whose blessed word was left to show poor sinners the way to heaven." "Oh, my good boy, you will soon be able to preach." "Would to God," said the young man, "that my voice would reach to the end of the world, and would invite all to come to the Lord Jesus for the salvation of their souls;" so they parted. But the poor young man was warned out of his father's house the day following. I trust that he has learned to forsake father and mother for the sake of Jesus.

Our prayer-meetings (another writes) are going on well; although enemies employ every effort to suppress them; the people are beginning to see that they were too long kept in the dark; they say plainly they will not follow blind guides any longer; they will make the unerring word of the living God their guide in future. I had two applications during the last month from Roman Catholics for Bibles. I supplied them both, and I have called to see them since, and I find they are making good use of them. One of them told me he never was so happy as since he began to read the Bible. He is able to quote several passages from the New Testament to prove justification by faith, and through his means some doors have been opened for me where I never had access before. May the Lord prosper his own work!

Another writes:—

Among the persons I have visited during the month is a poor R. C. woman, who is apparently wasting by disease. In answer to my inquiry as to the ground of a hope she ventured to express, she replied, "I feel myself an unworthy sinner in the sight of God, but my only trust and hope is in his dear Son Jesus, who came into the world and died for poor sinners such as I have been." During the last fortnight this poor woman seems to delight very much in religious converse. May he who has begun the good work keep it on to the end!

Another:—

You would, dear Sir, be delighted had you seen our little meeting at E. on last Lord's-day. Hearers are increasing, and, what is better, we are united, I trust, in holy love. Our prayers and praises, I trust, are accepted of God. You remember the R. C. who received the Irish Bible from Mr. Sharman. He is diligently reading, and teaching his family to do so too. May the

Holy Spirit accompany the reading with his almighty power.

A brother who reads and preaches as he finds opportunity, writes concerning a visit he has just paid to a part of county Sligo:—

On the 29th I had a good opportunity of preaching the gospel to three Roman Catholics; all of whom are uneasy in their connexion, and one of them is leaving it. They heard very gladly. At other stations I have had Roman Catholics to hear, and they appeared to be very attentive hearers too. I do think that in many of these places the Lord's work is advancing.

Another writes:—

One of those to whom I am in the habit of reading the scriptures, is giving evidence that my labour is not in vain. "A little time ago I delighted," she said, "in mingling in worldly and ungodly pursuits with those who knew not God, but I thank God now I delight in the company of those who know and love him, I am prepared to cast in my lot with them. I am persuaded," she added, "that nothing but the great power of God could have effected this merciful change in me."

Another writes:—

I meet with some who are in effect saying, "Thy word is sweet to my taste, yea, sweeter than honey, and the honey-comb." I would just mention one family, who, in times past lived in a careless way, like the rest of their neighbours, but are now growing in the knowledge and love of the Bible. There was then nothing remarkable in this family, but that one of them was a Scapular; but a little boy was sent to the school at Templehouse, and frequently attended at my house for the purpose of reading and studying the scriptures by night. It appears that the little boy then tasted the sweets of the word of life, and has since continued to recommend it to others; the result was that this R. Catholic family have all become lovers of the Bible. The Scapular, his uncle, was the first who applied to me, and I got a Bible for him from Mr. Bates; his father next professed a love for the sacred pages, and I trust is in some degree living under their divine influence; his sister, who is head of a family, and living three miles off, through his means now applies for a Bible, and he has such a desire that his friends should be possessed of this inestimable treasure, that he has given his own Bible to his cousin six miles off, though indeed he first consulted with me about this, and now he applies for another for himself. Thus you perceive that through means of this boy the word of truth

is spreading on the right hand and on the left. I frequently call at this house, and read for them, and am gladly received; and acknowledged as the instrument of doing them good.

A young man named M'Ginn, who also received religious instruction in this neighbourhood in the same way as the above, not long since went to America, and has since written to his father, saying, that he has joined the Baptist church at Quebec, and fills a very respectable situation there. His father thankfully acknowledges that the instructions received by his son through means of the Baptist Irish Society has led to his comfort and happiness.

Another writes:—

During the month of July I visited 157 families, attended ten meetings, four of which were for prayer, mutual conversation, and reading the scriptures; and six of them I addressed from portions of the word of God; and I spoke of the love of God at one wake, besides attending every Saturday at Mr. Stevenson's to speak to from 30 to 50 poor persons assembling there, among whom I have the fullest confidence that there is good doing.

I was visiting, on the 16th, in a district where I have a monthly meeting in a school-house for proclaiming the way of life; and I was much comforted by that day's labour. The attention of the people, their desire for spiritual instruction, and their thankfulness for the meeting was greatly encouraging. They are lamentably deficient in scriptural knowledge; but, there is evidently an

awakening among them since I began to attend them. Many appear to be earnestly seeking after the way in which they can enter the presence of God; and I am told by one of our brethren, who lives in the place, that what they hear at the meetings is seriously talked over for some time after, and appears to be working on their minds. This day about twenty of them assembled in one house; and several of them, when they heard I was there, left their work in the fields, at some distance from the house; and, although it was a fine day, and they employed at very important work, still they remained together fully two hours, every moment of which was spent either by them asking useful questions, and receiving such answers as I thought the word of God afforded; or listening to the reading and expounding of portions of the scriptures.

In my last, you may recollect I spoke of making arrangements for going to a certain place about three miles from T——— to have a meeting. I went on the 23rd, and spoke from a portion of the word to 16 persons who came to hear. Although the assembly was small, yet it was encouraging, under the circumstances. And I intend, God willing, to keep it up as long as possible. Prejudice and opposition seem to be at their height here. The persons, however, who attend appear most intent on hearing, and when they heard me say, at the conclusion, that if spared I would probably visit them soon again, they all said, "We would be glad you would come every week; we are sorry you had so few hearing you, but you will have more the next night."

* * Mr. Green has received one pound from Amersham for the Conlig building case; a parcel of useful wearing apparel, which has been forwarded to Mr. Bates at the request of the kind donors in and about Road, Northamptonshire; and contributions by Mr. S. Nicholson, Plymouth, and other friends, which will be duly acknowledged next month.

Mr. Young, of Andover, begs us to acknowledge the following sums which he has kindly collected for the Conlig chapel:—

Andover.....	5	14	6
Salisbury.....	2	7	0
Newbury.....	2	6	0
Whitchurch, (Hants.).....	1	0	0
	—	—	11 7 6
Less expenses, 10s.			

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; C. BURLS, Esq., 19, Bridge-street, Blackfriars; SANDERS, 104, Great Russell-street, Bloomsbury; GLYN, HALIFAX, MILLS, and Co., 67, Lombard-street; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; and by any Baptist Minister, in any of our principal towns.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. XXI. NEW SERIES.

OCTOBER, 1841.

The retirement of the Rev. C. H. ROE from the office which he has held for some years, with great honour to himself and benefit to the society, has rendered necessary several alterations in the executive. The Rev. S. J. DAVIS has accepted the office of secretary, and is not a little encouraged by the spontaneous and generous assurances of co-operation just received from several of his brethren. The vacancy in the travelling department has not yet been supplied; but the committee hope to announce in due time that they have secured the services of a man of God, thoroughly furnished for his work. They are persuaded that the friends of the society will rally round it, and thus prove that the zealous labours of their late devoted secretary have produced an impression permanently beneficial to its interests. The extracts from the letters of the agents and correspondents are left to tell their own tale. They will be read with deep interest by all who rejoice in the extension of the Redeemer's kingdom.

In the report of monies received, a donation of £100 is thankfully acknowledged. In the present emergency a few donations similar in amount would prove highly acceptable and useful.

From Mr. BARNES, one of the Evangelists.

Stroud, Sept. 10, 1841.

MY DEAR BROTHER,—It would have been an easier task to furnish an account of my recent tour in Lancashire, if you had requested it before, but I will endeavour to recall such incidents of it as may be worthy of writing down.

Brother Roe and I met in Liverpool, early in the Whitsun week, and were both entertained in the family of John Coward Esq., whose munificent liberality I need not proclaim, and whose peculiar interest in the Home Mission I was delighted to witness. Our object at Liverpool was to meet the Lancashire and Cheshire association, and to bring its itinerant society into union with the parent institution. This society, as to the spirit with which it is conducted, the judgment evinced in selecting the places of attack, and the generous zeal of its chief supporters, called forth our admiration. The union desired and effected will leave

the personal identity of the society untouched, while we trust it will connect it with a wider range of sympathy, add to the number of its agents, the amount of its resources, and increase the momentum of all its efforts. The associated brethren seemed to be rightly impressed with "the unutterable importance of their position—in the very heart of the population of our country—surrounded, oppressed, besieged by multitudes of immortal beings."

The Associational Meetings were held in Pembroke Chapel (Mr. Birrell's), an erection of surpassing beauty. Excellent sermons were preached by brethren A. Cworth and Burchell, and the last service was a public meeting of the itinerant society, in which brother Roe and I took part. The report, drawn up by dear brother Birrell, was received with universal approbation. It presents many affecting details relating to the stations of the society. I select as a specimen the case of CHOWBENT. "C. is a large manufacturing village, midway between Leigh and Bolton, containing a population

of nearly 9000 souls. It will hardly perhaps be credited that, although situated near so many large towns, it has remained almost wholly destitute of evangelical instruction. The only places of worship, besides that connected with our society, are the parish church and a unitarian chapel; the united congregations of which do not exceed 300 individuals. The population, in a word, is lost in almost absolute atheism, and if the society had no other field of exertion, this of itself would justify its existence and its zeal. Various attempts which have been made on the part of several religious bodies to gain the attention of the people, have been defeated and discontinued, in consequence of their almost insensible barbarism. The only enterprise that has given hopes of success is that which Mr. Thompson, under the sanction of the society, began about two years ago. The prejudices and antipathies of not a few have gradually been overcome, and Almighty God has condescended to break the hearts of some of the most hardened sinners of the place. In several remarkable instances the lion has been subdued into the lamb, and the fierce demoniac liberated from the power of Satan."

The following thrilling appeal from the conclusion of this document cannot pall upon the ears of the Lancashire churches by reiteration here, and it may be read with advantage in other localities:—"Brethren! let it be deeply pondered, that out of more than the million and a half, of which the population of Lancashire consists, we have hardly so many as 4000 individuals in the fellowship of our churches; and in our associated county of Cheshire there are altogether, exclusive of villages and rural tracts of country, twenty-two considerably populated towns, containing in all more than 250,000 souls, from which we have gathered from death eternal scarcely more than a single hundred! If other denominations of evangelical christians had not a more honourable confession to make, this scene would wear little else than the garments of death. But are we not prepared to prove our claim to be numbered amongst the thousands of Judah, by evincing more urgent zeal for the Lord of Hosts? Why should we not take the lead in the army of the church? Why should we not rally, gather, and rush with one consent into the gates of the enemy? Never was the opportunity more favourable; never was the voice of the great Captain of our salvation more arousing! Trifle for a little longer, and the season will be gone; act with decision, and we shall find ourselves in the bosom of victory."

All the information I gathered respecting Lancashire imparts (if possible) additional

pungency to this language. The broad road to hell is thronged. Satan sits on a 'throne high and lifted up;' the masses yield to his sceptre; while the churches of Christ, in some instances, have sufficient occupation in composing their jarring sentiments, and fencing their orthodoxy; and thus the tide of deathless animation is suffered to roll onward to its appalling disemboisement, unimpregnated with those principles, of which the church holds the stewardship, and which are seminal of 'glory, honour, and immortality.' Oh! that the hosts of the Lord would go forth in concert against the mighty foe, unseat his authority, emancipate the millions that cower and groan under his tyranny; then on the field of victory, in the glow of exultation, in the oneness of the joy, they would soon adjust their own disagreements. Nay, it is more than probable that, if all the sections of the church would awake up to the full import of their high vocation, and without compromise of their denominational character in the least particular, conspire only so far as to turn their embattled front full and stedfastly against 'the god of this world,' they would, in the *early progress of the enterprise*, be so far transformed into the spirit of Him, who came 'to destroy the works of the devil,' as to lose utterly their mutual discordances, and fall into one impenetrable phalanx, resplendent in the uniform of heaven, interchanging the same watch-words, inflaming their courage by glancing at the same banner; the prayer of Christ "that they all may be one" would be fulfilled, and the epincion begin, which in fulness and harmony, would emulate the "new song" of the "ten thousand times ten thousand, and thousands of thousands."

Lancashire and its borders demand, on various adequate grounds, the prayerful and active concern of our whole denomination. Our brethren in the district do much, but they are comparatively a weak body. Although the associational territory embraces those vast marts of commerce—the world-renowned Manchester and Liverpool, yet it has but one church of more than 200 members, unless the church of which Mr. Lister is pastor exceed that number, as it very likely does, but its statistics are not given in the report. Nor does the *number of churches* relieve our sorrow in contemplating their *diminished size*; that number is 36, and eight or nine of these are County Mission stations. Nevertheless, the prospect is brightening. The new churches move forward with the elasticity and energy of youth, and the churches sustained by the itinerant society are among the most prosperous.

I now resume my narrative. The ordinary proceedings of the association having

been brought to a close, brother Birrell invited his ministerial brethren to take tea together in the vestry, and thus an opportunity was afforded of general and unreserved intercourse. It was a peculiarly delightful occasion. Each of the party in turn opened his lips and his heart to all the rest, on subjects of urgent importance, in relation to pulpit and pastoral engagements. We parted late in the evening, under the operation of warm affection towards each other, and renewed zeal in the high service of the Lord.

Brother Roe being ill, we resolved to remain in Liverpool over the Sabbath. He enjoyed a day of rest, and I enjoyed the pleasure of preaching for brother Lancaster in the morning, and for brother Birrell in the evening. Next morning we took our departure for Blackburn, passing through Wigan and Preston. At the latter place we called upon Mr. Livesey, one of the leaders of the total abstinence movement in this country. He gave us three facts on the condition of the town, which we grieved to hear. The first was, that intemperance was increasing, and many of the pledged abstinents had been carried away by it; the second that about one-third of the population was composed of Roman Catholics; and the third, that through the general distress, 1200 houses were unoccupied, yet the number of inhabitants in the town had not decreased!—families are jumbled together in garrets and cellars.

At Blackburn we found the pulpit supplied by Mr. Cameron, from Bradford college. The chapel—a fine stone building—was raised under the auspices of the itinerant society, by which the cause is still sustained. The congregation is small, and the band of disciples weak. We held a meeting on the evening of our arrival, and on each succeeding evening of the week; occasionally also in the morning. Brother Roe continued ill, and could not do half he wished, but one of his addresses was blessed to the conversion of a young woman, who is now baptized, and walking in the truth. On the Friday evening brother Roe preached at Accrington, where I likewise preached on the Sabbath afternoon, and had the gratification of meeting your father there, who kindly went over to Blackburn, and aided us in the evening service. Brother Harbottle spent the whole day in B., and both he and his people manifested the liveliest interest in all that concerned the prosperity of this infant cause. After a good meeting on Monday evening, we took leave of the friends for the present (engaging to renew our visit in two or three weeks), and next morning departed to Salendine Nook,

in Yorkshire. Here, under the care of Mr. Macpherson, is a large church, with whom we held meetings night and morning for seven days. The attendance was numerous, and the attention solemn. Brother Roe could not appear amongst us regularly, and it was with peril that he appeared at all, for his health quite gave way before the end of the week, and such symptoms of disease presented themselves, as occasioned serious apprehensions. On Tuesday, (June 22,) when I left the kind friends at the Nook, he was still confined to his bed, and had given up all hope of pursuing the tour any further. I bade him farewell with a heavy heart, and proceeded alone to Heywood. This is another station of the Lancashire itinerant society, and is under the pastoral superintendence of the Rev. W. Jackson. Heywood is an important manufacturing village, near Rochdale, containing at least 13,000 people; multitudes of whom are deplorably wretched and vicious. I continued here nine days, holding meetings every night, and employing portions of each day in visitation, and in conversation with inquirers at home.

July 1st.—I went back to Blackburn for a few days, according to engagement, but under a promise, exacted by the solicitations of Mr. Jackson and his friends, to return again to Heywood. We renewed the meetings at Blackburn, but the excitement of the election was much against us. On sabbath morning we had a baptism, and then the assembly was large, almost beyond precedent. Next evening, at an affecting service, I closed my labours at Blackburn. Dear Brother Cameron and his little flock have many obstacles to surmount, but they will not fail nor be discouraged. On my way back to Heywood I spent two evenings with a newly-formed and zealous little church at Moor End, near Accrington. At Heywood, I found things in a promising state. In the evening the congregation was cheering, and continued so to the end of the week. Lord's-day being come, crowds of people thronged the chapel to witness a baptism. Great seriousness prevailed; and a similar service on Monday evening drew together a similar concourse; that, too, was the final meeting. On the morrow I departed for Stroud, and came home to my family in peace, after a not unprofitable absence of six weeks. My impressions respecting Heywood are of the most favourable kind. I indulge the hope that the zealous exertions of brother Jackson and of his devoted wife, in conjunction with the prayers and efforts of an affectionate and pious people, will bring hundreds of the degraded and lost populace into the "green pastures" and quiet resting places of Christ's flock.

I refrain from offering an estimate of the results of this tour, and from entering into individual cases of conversion, restoration, and decision, as such statements, if desired, may be furnished most discreetly by the pastors of the churches where such occurrences transpired.

The following is from our esteemed friend and correspondent Mr. KENT:—

Shrewsbury, Sept. 15th, 1841.

MY DEAR SIR,—Last week I received a letter from you, requesting that I would favour you with an account of the visit of your evangelist, Mr. Pulsford, to the town of Shrewsbury. In the midst of many avocations I now sit down to comply with your request, though I wish it had devolved upon some other person to do it. As I am not in the habit of expressing myself strongly, or warmly, upon any subject, you may, perhaps, be disappointed in this communication. I shall state the facts of the case which to me are most interesting, and leave all colouring for others. In order to estimate Mr. Pulsford's visit aright, we must take a view of the state of things in Shrewsbury for some time previously to his coming here.

In the summer of 1839 we held, for the first time in Shrewsbury, a series of revival services. The Rev. J. Craps, of Lincoln, was present, and took a very prominent and active part in them. They were deeply solemn meetings. The church was aroused to action, and sinners were converted to God. Within the next twelve months forty-three were baptized and added to the church. In the summer of 1840, we held another series of revival services; but these were not of so deeply solemn and impressive a nature as those held in the former year; good, however, was done, and the church was kept in an active state. In the winter of 1840 renewed efforts were made among ourselves. Some of our friends were impressed with the importance of united prayer and persevering exertion. Meetings were held for prayer; inquirers were called together and conversed with; a regular course of visitation was kept up, and the work went on; so that between the services held in the summer of 1840 and the visit of Mr. Pulsford, about thirty-four more were baptized and added to the church.

From this account it will be seen that when Mr. Pulsford came we were not altogether asleep, though not so lively, active, and devoted as we ought to have been. Mr. Pulsford commenced his labours in the

beginning of March last. For a month we had a service every morning at five o'clock, and every evening at seven o'clock. Great attention was excited at these meetings; our place of worship was well filled in an evening, sometimes to an overflowing. Many were awakened, impressions were made, and much good was done. It was evident, from the inquirers' meetings held after most of the evening services, that sinners were convicted of sin; some, we trust, were converted to God. During the month of March, at four different times, I baptized twenty-one persons, all of whom were received into the church, April 4th, which day was one of the most interesting I have spent in Shrewsbury. At the latter end of April I baptized six more, and on the last Lord's-day in May, three more; making the total number of sixty-four during the year; so that within the last two years we have more than doubled the number of our church, 107 having been baptized. The general impression respecting Mr. Pulsford is, that he was every way cut out for the work. There was nothing particularly exciting in his manner of preaching, but yet the people were excited under it. Some of his addresses were of a very striking and powerful nature; great feeling was produced, and many tears were shed. Eternity alone will disclose the good done by his visit. Members of other denominations who attended, we believe, were benefited equally with our own people, and we trust that in days to come we shall see still greater results. On the evening of the last Lord's-day he spent in Shrewsbury, he preached from 2 Cor. xiii. 11. Wherever Mr. Pulsford may go, we pray that a divine blessing may go with him, and that he may be instrumental in awakening our churches and in converting sinners to God. Would that our denomination were blessed with hundreds of such men, to go through the land and to stir up our churches; then would our denomination rise and assume its right position in the professing world.

I must now conclude, expressing to you and the committee, my own and the thanks of my friends, for the visit of Mr. Pulsford. Will you send us a man endowed with his spirit to labour in the county of Salop?

From Mr. ATTY to Mr. PULSFORD:—

Bedale, Aug. 30th, 1841.

MY DEAR BROTHER,—Your favour I duly received, and would have replied upon the receipt of it, but was wishful to give you all the facts I possibly could. Yester-

day, sixteen candidates went from Bedale to Masham to be baptized, with one at Masham, making a number of seventeen. (Mr. Pulsford writes that the same number has been baptized at Borobridge.) Truly may Israel say, "What hath God wrought?" Amongst this number was my own son, for which I cannot be sufficiently thankful; my prayer now is, that all the rest may follow. My dear brother, assist me by your prayers. The sixteen sat down with us at the Lord's table, a most delightful sight indeed! Oh that they may all stand fast in the faith of the gospel! We have had meetings every night since you left; we had a most delightful missionary meeting on Wednesday evening last; whether any were awakened from their slumbers I cannot say; Mrs. — has put off her baptism, that her husband may be baptized with her, which we hope will take place soon. I think there are about four or six more that will soon be added to us. I feel greatly thankful for your labours, and am only sorry that you could not stay a little longer with us. Oh, may the Lord God of heaven and earth bless you, and make you an increased blessing wherever you go.

From Mr. VEYSEY, Treasurer of the North Devon Auxiliary.

Torrington, July 2nd, 1841.

Bideford having given up receiving your kind assistance, Brother Spasshatt is going on nobly; the Lord is doing great things there, "whereof we are glad." Our London friends must give them one grand help in doing all they can, and as soon as possible, towards the chapel debt, that their energies be not cramped. Brother Spasshatt will have baptized above fifty in twelve months; he baptizes eleven next sabbath. Brother Rochey is getting on exceedingly well, his congregation is very good, and has had a goodly increase during the year. He is now much engaged in the villages around,—has very lately laid the foundation of a new chapel in one of them, having obtained a promise of nearly all the needful, I believe. Our friends at Ashwater are building another chapel, chiefly on their own resources. I spent one sabbath with them in June; a most interesting one it was; Brother Facey baptized, I addressed the people. In the villages about Torrington some extensive good has been effected. On Whitsunday, in one, I baptized sixteen, and several more are expected soon; this was a most blessed day.

MR. JAMESON'S JOURNAL.

August 17, 1841.

"Early in February I entered upon the work, and, in connexion with my dear brother Pulsford, laboured about three weeks; for which opportunity I shall thank God to the latest period of my existence. Upon my arrival at Shrewsbury a few days before Mr. P., bro. Kent resolved to commence the services. The first evening I was requested to address the friends, and did so from the words "The Master is come, and calleth for thee." At the close of the service we sung

"All things are ready, sinner, come,
For every trembling soul there's room."

We repeated the lines several times, and on calling the next day upon a tradesman, who had just begun to attend at the chapel, and who was present on the previous evening, we were greeted with the following expression, "I was delighted to hear those words, 'there's room.' They deeply affected my mind." He informed us, that whilst we were singing the words the first time, he thought but little of them, but when they were repeated again and again, he thought "how foolish have I been to remain away so long, when 'there's room.'" Previous to that he had been the subject of deep convictions, and from what he heard through brother Pulsford he was afterwards led to give himself to God. After a sojourn of about three weeks with brother Pulsford, I visited Wem. The chapel had been re-opened about three weeks previous to my arrival. On the first sabbath the attendance was very good, and we proposed a meeting for five the next morning, and one at seven in the evening; these were continued through the week, at the end of which it was evident many were deeply impressed, and some savingly converted to God.

On the following sabbath we had crowded congregations; the weekly meetings at five and seven were repeated, and on the Monday evening it was with difficulty I could get to the pulpit. At the close of this service we met inquirers, and the result of that evening was the conversion of a young person—the daughter of a farmer in the neighbourhood—who manifested intense anxiety about her mother, and who, when spoken to about her soul, exclaimed, "Oh my mother! oh! my mother. Oh that she had been here!" and the third was a young man, who had heard me preach on the previous sabbath from "The anxious inquirer lost," ("He went away sorrowful, for he had great possessions.") To this case I will more particularly refer. He had been the curse of the town, and the terror of the neighbourhood,

and was sometimes intoxicated for a week together. The distinguishing sovereign grace of God, and his being no respecter of persons, were clearly illustrated in the decisive conduct of this wandering and degraded prodigal. He possessed a valuable dog; the best fighting dog in the town, and it was frequently the means of leading him into the company of the most abandoned wretches. A deep impression was made upon his mind, as we stated that every one who kept away from Jesus Christ was hindered by some possession which they prized and valued more than the Saviour. On the following day, very early in the morning, he arose and destroyed the dog, feeling that was his possession, and might be the means of the eternal ruin of his soul. A very decided change took place in his conduct, and it was very evident the work was of God. The brethren (like the church of old in reference to Paul) were afraid of the man, and it was with difficulty I could get the deacon to visit him, as they were for letting him alone, to see if he would stand. He was, at last, called upon by the deacon, who, when he had conversed with him, shed tears, rejoiced exceedingly, and exclaimed, "What has God wrought?" This young man, with his wife, who was converted about the same time, and who (with her husband) constituted a household, were, with twenty-two others, baptized during my stay in Wem; and I have now pressing letters, urging my return to baptize several others who were converted within the same period.

Another very interesting case was that

of a young woman who, it was expected, would die in a few hours, the medical man having given her over. I found her, to all human appearances, ready to perish. Assisted by God, we pointed out her lost and ruined condition, the only refuge for guilty souls; attempted to drive her away from every refuge of lies to which it appeared the adversary and her own heart were tempting her to cling; and affectionately exhorted her to venture wholly upon Jesus Christ, assuring her that he could and was willing to save to the uttermost. In about or within the hour, I had the satisfaction of seeing her (in the presence of the Independent minister, who stood by all the time) rejoicing in Christ Jesus, having no confidence in the flesh; and I left her "justified by faith, realizing peace with God." Oh, it was a blessed scene to behold the once agitated and apparently dying inquirer calmly resting on those words of the Saviour, "Him that cometh unto me I will in no wise cast out," and entering through believing into perfect rest. I felt it my duty to seek out another medical man; and his efforts were blessed to her recovery. She endured much, very much pain, and even after this season appeared as though she could not survive, yet all the time her mind was stayed upon God; and when her agony was at the highest her spirit was calm, and frequently she exclaimed, "What pain my Saviour endured for me!" She has since recovered, and is now ready with several others to "put on the Lord Jesus."

Through want of space we are compelled to omit the remainder of the document. The following table shows the amount of Mr. Jameson's labour, as an evangelist, from the 20th of February, 1841, to the 16th of August inclusive; being 177 days.

Places Visited.	Preached	Baptized.	Ready to Baptize.	5 or 7 Prayer Meeting in Morn.	Address in Morning.	Persons or Families Visited about	Open Air Preachg.	Village Preachg.
Wem	70	24	10	33	28	200	12	6
Horncastle	28	18	12	24	4	100	14	0
Market Rasen	21	15	13	18	16	100	1	1
Bidbrook	0	0	0	0	0	0	1	0
Partney	7	0	3	4	5	20	0	0
Boston	8	0	0	7	5	40	0	0
Heckington	1	0	0	0	0	3	0	0
Lincoln	9	0	8	9	7	60	0	0
Total	134	57	46	95	65	525	28	7

N.B. We generally prayed with the family or person visited.

CONTRIBUTIONS SINCE LAST REGISTER.

BEDFORDSHIRE.

Bedford.

	£	s.	d.
Collection, Rev. T. King's.....	4	10	0
Do. Old Meeting	4	16	2
Apthorpe, Mr.....	0	2	6
Anthony, Mr.....	0	2	6
Burr, Mrs.	0	2	6
Burbidge, Mrs.	0	2	6
Browning, —, Card by.....	0	4	6
Blower, Mr.	0	2	6
Carter, Mrs.	0	4	4
Coombes, Miss	0	4	4
Cobb, Mrs.....	0	5	0
Culling, Mrs	0	4	4
Claydon, Mrs.....	0	2	6
Careless, Mrs.....	0	4	4
Dickerson, Miss, Card by	0	17	0
Flanders, Mr.	0	4	4
Franklin, Mr.....	0	2	6
Gamby, Mrs.	0	10	0
Gamby, Miss, Card by.....	1	1	0
Gale, Mrs.....	0	5	0
Gutteridge, Mrs.	0	2	0
Do. Missionary Box by	0	2	10
Green, Mrs.....	0	5	0
Hornsey, Mrs.....	0	2	6
Howley, Mr.....	1	0	0
Hurst, Miss, Card by	0	13	6
Hill, Mr. sen.....	0	2	6
Hill, Mr. jun.....	0	2	6
King, Rev. T.....	1	1	0
Kilpin, Mrs. J. Miss. Box by...	0	5	0
Do. a Friend by.....	0	5	0
Kilpin, Mr. High Street.....	0	10	0
Kilpin, Miss	0	2	0
Kilpin, Mr. William.....	0	2	6
Kilpin, Miss Martha.....	0	5	0
Killingsworth, Mrs.	0	5	0
Langley, Miss	1	0	0
Lindford, —	0	1	0
Lilley, Mrs.....	0	5	0
Lovell, —, St. Loyes	0	2	6
Malden, Mr. sen.....	0	5	0
Malden, Mr. jun.....	0	5	0
Parkins, Mr. High Street.....	0	2	0
Page, Mr.....	0	5	0
Page, Miss, Card by	1	1	0
Pope, Mr.	0	1	0
Pearson, Mrs.....	0	0	6
Roff, Mr.....	0	2	6
Smith, Mrs. High Street.....	0	2	6
Strange, Miss.....	0	1	0

Sharnbrook.

Collection at Rev. T. Williams's	4	8	1
Missionary Box.....	0	7	6
Williamson, Mrs.....	0	10	0

BUCKINGHAMSHIRE.

High Wycomb.

Per the Rev. C. Stovel	2	10	0
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DEVONSHIRE.

Paington.

Troward, Mr. and Friends.....	3	1	0
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Plymouth.

Mileham, Mrs.	1	0	0
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ESSEX.

Raleigh—Rev. J. Pilkington.

Contributions	£	s.	d.
	2	0	0

HUNTINGONSHIRE.

Bluntisham—Rev. J. Simmons, A.M.

Collection	13	2	5
Aiken, Mr.....	1	0	0
Clarke, Mrs.	0	10	0

Houghton.

Brown, Mr.....	5	0	0
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Kimbolton.

Hogg, Rev. Reynold.....	2	2	0
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Sawbridgeworth.

Stewart, Rev. J.....	1	0	0
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St. Ives.

Paul, D. Esq.....	10	0	0
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KENT.

Chatham.

Collection at the Brook	2	5	6
Ackworth, George, Esq.	1	0	0
Ackworth, Mr. J.....	1	0	0
Bell, Dr.....	0	10	0
Belsey, Mr.....	1	0	0
Brook, Mr. (2 years).....	2	0	0
French, Mr.	1	0	0
French, Mr. jun.....	0	10	0
French, Mr.	0	5	0
Hughes, Mr.	0	5	0
Stevens, Mr.	1	0	0
Tomer, Mr. jun.....	0	2	6
Young, Mr.....	0	4	0

LONDON AND MIDDLESEX.

Harlington—Rev. — George.

Collection (moiety)	5	0	0
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John Street.

Auxiliary	20	0	0
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Spencer Place.

Auxiliary, per Rev. J. Peacock	6	5	3
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Prescot Street.

Auxiliary	12	0	0
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Romney Street.

Collection	4	9	6
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Shakespeare's Walk.

Contributions	3	0	0
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Hackney—Rev. Dr. Cox.

Quarterly Subscriptions	4	0	0
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Burl's, C. Esq.

Contributions	1	0	0
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March, Miss A.

Contributions	2	0	0
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Norton, Rev. W.

Contributions	1	1	0
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LEICESTERSHIRE.

Leicester—Rev. J. Simmons.

Collection	10	3	3
Bailey, Mr. John	0	10	0
Beales, Mr.....	0	10	0
Cauyer, Mr.	1	1	0
Cort, James, Esq.	1	1	0
Cooke, Mr. R.	0	10	0
Cooke, Miss	0	5	0
Gould, Mr.....	0	10	0

	£	s.	d.		£	s.	d.
Hames, Mr.....	0	10	0	Donnington Ward.			
Harris, R. Esq.....	1	0	0	Friends	1	4	0
Harris, J. D. Esq.....	1	0	0	Oswestry.			
Harris, Mr. R. H.....	0	10	0	Collection	1	15	1
Thompson, Mr.....	0	5	0	Collected by Miss Peregreen ...	3	10	8
Walden, Mrs. (Oadby)	1	1	0	Do. by Miss Roberts.....	2	0	0
LINCOLNSHIRE.				Pontsbury.			
Boston—Rev. P. Briscoe.				Collection	2	7	3
Collection	2	14	0	Shiffnall.			
Great Grimsby.				Holley, Mrs.	0	10	0
Collections				A few Friends	0	11	6
Horncastle.				Shrewsbury.			
Collections	6	16	4	Collection	8	16	0
Gay, Mr.....	0	10	0	Cooke, the Misses.....	1	0	0
North, Miss, and Young Ladies	0	7	0	Day, Mr.....	0	10	0
Heckington.				Ecclestone, Mr.....	0	2	6
Collection	0	18	3	Edwards, Miss M.....	5	0	0
Killingholme.				Herlditch, Mrs.....	0	10	0
Collection ..				Herlditch, Miss	0	10	0
Market Rasen.				Jones, H. Esq.	0	10	0
Collection	1	4	6	Paynes and Evans, Messrs.....	0	10	0
Lincoln—Rev. J. Craps.				Rogers, Mrs.	0	10	0
Collection	4	0	0	Simons, Mr.	0	2	6
Craps, Rev. J.....	0	10	0	Walker, Mr.	0	2	6
Doughty, Mr.....	0	10	0	Wellington.			
Hickson, Miss	1	0	0	Collection	4	14	2
Hickson, Miss J.....	1	0	0	Collected by Miss M. Keay ...	2	5	10
Hill, Miss	0	5	0	Wem.			
Jelly, Mr.....	0	10	0	Collection	2	15	2
Palethorpe and Fisher, Messrs.	0	5	0	Wrexham.			
Penny, Mr.....	0	10	0	Collection	2	11	0
Rose, Mr.	0	5	0	SUSSEX.			
Summerscales, Mr.....	0	5	0	Lewes.			
Partney.				Blower, Mr.	0	10	0
Collection	3	4	0	Button, Mr.....	0	10	0
Guillett, Mrs.....	1	1	0	Davies, Mr.....	0	10	0
Stanson, Mr.....	1	0	0	WARWICKSHIRE.			
A few Friends	0	2	0	Birmingham.			
SHROPSHIRE.				Bond Street Auxiliary	10	0	0
Bridgenorth—Rev. D. Payne.				WILTSHIRE.			
Collection	1	18	2	Bratton.			
Collected by Miss Macmichael..	0	15	6	Blatch, Mrs. (donation)	100	0	0
Crowther, Mr.....	1	0	0	YORKSHIRE.			
Grierson, Mrs.....	0	10	0	Bramley.			
Macmichael, Mrs. W.....	1	0	0	Clift, Mr.....	5	0	0
Payne, Rev. D.....	0	10	0	Shipley.			
Sing, Joshua, Esq.....	1	0	0	Aked, T. Esq.	2	0	0
Sing, John, Esq.....	1	0	0	P. B. C.....	5	0	0
Sing, William, Esq.	1	0	0	M. M. by Miss Vines	1	0	0
Sing, Miss	0	10	0				
A Friend	1	0	0				

As the Collections &c. in Scotland have not yet all been received, they will be acknowledged in the next Register.

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. Bousfield, Esq., 29, Finsbury Square; or by the Secretary, the Rev. S. J. Davis, 23, Eastcheap, London.